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ART. I.—CHRISTIAN EVIDENCES.

1. *Dr. Wordsworth on the Canon and Inspiration of the Holy Scriptures.*
2. *Mr. Lee's Donnellan Lectures on Inspiration.*

WHAT are called Christian Evidences, grow naturally out of the circumstances and conditions under which Christianity exists in the world. At the very beginning, it was subject, of course, to the attacks of unbelievers, and it had to meet doubts and questionings on the part of those whose assent it challenged to itself. "It was placed by its founders on an argumentative basis, *i. e.*, it was to rest its claims on proofs and evidences addressed to the reason. It is not meant, of course, that all individuals alike could comprehend the force of these proofs, or were bound to examine them in detail, before they received the Gospel. All that is meant is, that the Gospel was provided with rational evidences of its truth."* And these arguments and proofs, addressed to the reason, were brought by the early Christian Apologists to bear with great force, upon the three systems which in the outset opposed the Faith, namely—Philosophy, Heathenism and Judaism. The line of defense is unbroken, from the Apology of Justin Martyr down.

As the ages rolled along, these attacks on Christianity

* Palmer on Development, p. 5, c. i, sec. 3. In a previous section he draws out the proof from the New Testament.

changed their form, indeed, and proceeded from different quarters, but they neither diminished in number, nor became less violent; while all periods of mental activity were characterized by their abounding presence. In our own day these attacks are multiform. Some are direct, and others indirect. Some strike at one point, others at another. While in addition to direct denial and unbelief, we are in the midst of at least three systems, which clearly destroy that whole ground of rational proof on which the great doctors of the ancient Church rested the defense of Christianity. Romanism destroys it, by substituting as the ground of our belief the infallible authority of the *existing* Church; thus cutting under, not only all appeals to the reason, but also all direct individual responsibility. So that nothing is more absurd than for a Romish writer to attempt to argue for the truth of Christianity as the ancient Apologists argued. He has no logical basis for any such position. Rationalism destroys it, by asserting that no man is bound to accept, on any evidence whatever, any doctrine as revealed by God, which his own reason does not recognize; and by rejecting as *empirical* all arguments from facts, it thus thrusts evidence to one side, and employs itself at once on the substance of the Revelation. Mysticism destroys it, in superseding all rational examination of proofs by some inner sense or inspiration, which it makes the sole arbiter of truth. This, let us observe in passing, is a perversion, or an imitation, of a most dear and cherished principle, to which we shall have occasion hereafter to refer.*

Such, then, has been the case in all past time; such it is now; and such, doubtless, it ever will be, in reference to the Evidences of Christianity. The time never has been, and probably never will be, when all subtlety of logic, and all power of rhetoric, have not been employed against the Faith. Whence it follows, as matter of course, that counter forces must be employed in its defense. But it appears to us that on this important subject several errors have more or less prevailed, the tendency of which has been greatly to weaken the Christian cause, and to place its defenders on false, and therefore dangerous, ground. To two of these we shall venture to call attention.

There have been those, and especially within the last century, who have seemed to entertain the idea that it was the duty of all Christians to make themselves masters of the whole field of Christian Evidences. Sometimes, indeed, the position

* See Palmer on Development, c. ii, iii, iv.

has apparently been assumed, that thus much must be done, before a man could honestly be received into the Christian fold and participate in Christian privileges! And then, on the other hand, revolting from one extreme, only to rush into another, there have been those who have decried the study of these evidences by anybody, even by persons who were in training for the sacred Ministry; as if any cultivation of the logical faculty, in connection with Christianity, were so far forth destructive of a simple faith. Now, each of these extremes contains elements of truth; but because they are not held in conjunction with, and as modified by other truths, because they are pushed into an undue prominence, and are thereby disturbed, they cease to be living truths, and, therefore, become errors. The correct view, doubtless, is, that while there does exist this vast body of Christian Evidences, to which all who choose may have access, and with which, to some considerable extent at least, all those who are Ambassadors for Christ are bound to make themselves acquainted, still, inasmuch as Christianity was not intended to be a philosophy for the learned, but a religion for all, there will be many who cannot, and who ought not to be expected to give any logical account of their belief. On various grounds, for various reasons, it matters very little what, they have a belief in Christianity, which has been confirmed to them by the progress of their Christian life and experience. To use the words of Athenagoras, "They could not, by reasoning, demonstrate the usefulness of their profession, but they exhibit it in practice and by works; they do not recite words, but are examples of good works." Indeed, it must not be forgotten that logic can be no substitute for the Christian life; though the Christian life—not, let it be observed, the pietistic persuasions of mysticism, but the actual, living, working, struggling life of obedience, securing the seal of the Holy Ghost,—does stand very sufficiently in place of logic. While all this does not destroy the fact, that Christianity *has* a vast body of rational evidence on which it stands; which they especially who are pledged to be its defenders are bound to know, and at proper seasons and in proper methods to employ.

We add the *caveat* of proper seasons, and proper methods, because we do not wish to be understood as recommending that any great amount of preaching should be devoted to Christian Evidences. The Romish Confessional has suggested probably more sins than it ever put a stop to. And sermons on Christian Evidences often present to the minds of people doubts, of which they never dreamed before; and in dwelling on which they forget or do not hear the answer. It is related of a living English

Prelate, that while a Curate, being desirous to try his hand at extempore preaching, he selected for his topic the existence of God. He argued the matter as he would have done in a prælection in Dogmatic Theology, and entirely to his own satisfaction. On his way home from Church, however, he questioned a plain man among his hearers as to the impression his discourse had made; and received the somewhat startling reply, "A very good sermon, parson; but *somehow* I do think there *be* a God, for all you said against it." The moral is obvious and pregnant.

Again; Christian Evidences constitute a sort of science in themselves. They are not properly a part of the science of Theology; for Theology rather presupposes them. They are in the nature of *propædæomata*; but not on that account any the less necessary to a well-instructed Theologian. Now a science, or anything of the nature of a science, implies, of course, the possibility of an arrangement of topics, which shall settle and adjust them, in due order and proportion. It implies, also, that the science may, and indeed ought to be, studied in view of this arrangement; else it will be studied at hap-hazard, and with the loss of that completeness, connection, and unity, which it possesses, and which ought to be preserved. Herein lies the second error, to which we alluded above; namely, in treating the Evidences in a disjointed and unscientific way. Its results have been specially mischievous in the case of those, who being expected to be the guides of others, ought to have these topics at hand, in an orderly arrangement.

Our idea, then, is, that all this body of Christian Evidences, arguments, proofs, facts, has been long enough in the world, to admit of a scientific arrangement of its topics. New facts, new proofs, new arguments, will doubtless from time to time be discovered and developed. But these are matters of specific detail, not of generic arrangement. They will be relegated as they come up, to their several and proper positions, under the topics to which they belong. And then, over and above all this,—and the neglect of this patent fact has led, we think, to a good deal of confusion,—there are a great many valuable, but subsidiary lines of thought, which lie outside of the science itself. Such are ethnological, geological, and physiological inquiries, designed to examine and refute conclusions in those several sciences, which are at variance with fundamental principles, or specific declarations, of Revealed Religion. Every science has these outlying regions of subsidiary inquiry and investigation, which do not form a portion of her direct and proper domain.

It is necessary, however, to declare, that we by no means in-

tend to intimate, that an arrangement of the topics of Christian Evidences can be made, adapted to *all* occasions and circumstances. In every science, arrangement and classifications vary, according to the point of view from which it is surveyed, and the purposes with which it is approached. This must plainly, in the nature of things, be so. But then, over and above these specific arrangements which men make for themselves, when they have specific objects in view, there is always in any science, some general arrangement which they employ, for purposes of study, examination and instruction. And it is this latter that we propose to consider.

Now a careful examination of facts brings us to the conclusion, that in this matter of Christian Evidences, men's minds have on the whole run in three great lines. Some have dwelt not only mainly, but even entirely, on the internal witness of the Spirit. Others have rested on the existence and authority of the Church. And others still have insisted on the critical, historical, and other proofs of the genuineness and authenticity of the New Testament Scriptures. Thus the Individual, the Institution, the sacred Book, have all been made, severally and in turn, the stand-points whence this vast subject has been surveyed. In all these lines, moreover, important trains of thought and argument have been developed, which must enter into every sufficient and well connected view of the Evidences. We do not mean that these lines should be kept distant from each other, and separately worked out; but that they should all be recognized, and their separate principles incorporated.

Starting, then, from the positions here laid down, namely, that Christianity rests on a body of rational proof, which they who are specially intrusted with its defense, are bound to make a subject of study, while its study is open to all, and challenges the attention of all, and that this body of proof is susceptible of being scientifically arranged, on the principles and in the way noted above; we shall next proceed, even at the risk of incurring the charge of presumption, to offer some suggestions in reference to that arrangement; and to enter on a detailed consideration of some of its topics with their subdivisions. We trust that what we have to say may be found of some use, at least to our readers among the Clergy, and Students in Theology.

In studying, then, or treating the Evidences of Christianity, the very first topic to be considered, is the genuineness of the text of the New Testament Scriptures. And the reason why we thus assign a position in the fore-front to this topic, is, that it is the ultimate point of possible infidel attack. Could the

attack be successful, then obviously the whole matter would be decided. Could it be proved that we have not the genuine text of the New Testament, there would plainly be no room whatever for any further argument. At least argument would be forestalled, until it had been settled what, if any, of the present text was genuine; and where, if anywhere, the rest of the genuine text was to be found. The subtle mind of Strauss undoubtedly supposed that he had developed the ultimate form of infidel attack on Christianity, when, accepting the genuineness of the text, he, in his *Life of Jesus*, brought forward his mythical theory, to destroy the historic truth of the Gospels. But the subtler mind of Baur discovered a point beyond, whence an assault might come, which would cut under all the ingenious labors of Strauss, and render them needless for the purposes of disbelief. And this point he found in the denial of the genuineness of the text. This line, then, of attack, is ultimate; and here, according to the rule of Aristotle, we first take our stand, in considering *Christian Evidences*, as a science.

We are thus introduced to a wide field of study: so wide, indeed, that on surveying it, the very physical frame sinks with a feeling of prostration, at the thought of the weary labors which have been expended on it. Nor is that all. These labors of collecting and collating and editing MSS., gathering quotations from the Fathers, comparing versions, and in short amassing all that wonderful amount of proof, which has resulted in the triumphant vindication of the integrity of the text of the New Testament Scriptures, have been less cared for and appreciated, than almost any labors that stand connected with Theology. They who have devoted themselves to them, have had every kind of contumely poured upon them; have been called drones, and accused of eating the bread of idleness; have been told that they were wasting their lives on petty nothings, and might as well be out of the world as in it. Well may they have been contented to bear these bitter words. In the ultimate assault of infidelity upon the sacred Records of our Faith, it is in the armories which their labors have stored, that we must look for weapons wherewith to repel the foe. It is, of course, aside from our purpose, as it would be beyond propriety, for us to indicate sources of information on the various subjects mentioned, and we therefore proceed to our second topic.

The Genuineness of the text of the New Testament having been considered and established, the next question naturally relates to the Authorship of the various books. The question

is, of course, in the main, an historical one; though there are antecedent considerations of a general nature which will help to clear the way. Michaelis lays down six general reasons, which may induce a critic to regard a book as spurious.*

1. Where doubts have been made from its first appearance in the world, whether it proceeded from the author to whom it is ascribed.

2. When the immediate friends of the pretended author have denied it to be his production.

3. When many years have elapsed after his death, in which the book was unknown; and yet, had it been in existence, must have been quoted.

4. When the style is different from his other writings, or if no such exist, from what might reasonably have been expected.

5. When events are recorded which happened later than the time of the pretended author.

6. When opinions are advanced which contradict those known to be his in other writings. Though he does not consider this last as a sufficient single ground for a positive conclusion.

Now, this gives a wide range to an argument for spuriousness: as wide, indeed, as can well be given. And yet it can be shown that not one of these reasons applies to the New Testament Scriptures. So that not only is the way cleared of a great deal of difficulty, and a strong *a priori* argument that they were really written by those whose names they bear, worked out; but the conclusion to which we came amounts to a direct argument in their favor. And when, starting from this vantage ground, we proceed as we should, to consider (1) the impossibility of a forgery from the nature of the case, (2) the testimonies of (a) Heathen, (b) Jewish, and (c) Christian writers on the subject; and (3) the internal evidence, we have certainly an amount of proof as to Authorship which no other works in the world can show.†

Still, while all this is true, it should be borne in mind that a failure to establish the authorship of a book of the New Testament would be a very different and a much less important thing than a failure to establish the genuineness of the text. A book may be perfectly authentic, though its author is not known; and therefore, where, as in the Epistle to the Hebrews, no author's name appears, there is fairly room for diversity of

* Marsh's Michaelis, vol. i, p. 27.

† Bishop Marsh seems to think that while Michaelis' argument is very clear as to the Homologoumena, it by no means applies to the Antilegomena. We cannot agree with his view; the same course of arguments, and series of tests, hold throughout the New Testament.

opinion. Not that we ourselves entertain the slightest doubt that the Epistle was written by St. Paul.

Having advanced thus far, the student should next consider what we may call the credibility of the things contained in the books, the genuineness of the text, and the authorship of which, have been established. And here, of course, we at once meet the claim that these books contain a Revelation. But in order to avoid a blinding and indeed a confounding error, a plain distinction is to be made. Says Mr. Lee, "Certain portions of the Bible are, strictly speaking, Revelations; that is, such as from their supernatural character, or the circumstances of the writer who records them, could not have been known to him without a special communication from heaven. Other portions again, are not of this nature. The historical incidents, for instance, recorded in both the Old and New Testaments were such as must frequently have been familiar to the Sacred writers, either from their own observation or from other sources."* It is important to bear this in mind, because it gives us a perfect right to say most unhesitatingly, that were minor mistakes and errors proved to exist in those historical narrations which the writers of the New Testament make from their own personal observation and knowledge,—and here, *be it observed, is uniformly the point against which infidel attack is mainly directed*,—this would not, *of itself*, vitiate the claim that the New Testament contains a Revelation. Of course, if the *whole* history were proved to be untrue, that result would be reached; but not otherwise. In saying this we do not mean to intimate that we believe any such errors to exist. Far from it. We are only supposing a case, to illustrate the shallowness of infidel attack. Such errors would not directly disprove the reality of the Revelation, as infidels always seem to imagine.†

What we should be concerned with here, would be, first, the possibility, and next the probability, of any Revelation from God. These two points it need not take long to settle: our only embarrassment would arise from the very abundance of material and of guides. The way being thus cleared, and the question fairly opened, as to the credibility of the contents of the books of the New Testament, our next step must be to consider what those contents are; what, in other words, it is with which we have to deal. Now, these contents are made up of (1) Historical Narrations, (2) Laws and Rules of Morality, (3) Doctrines, and (4) Prophecies. The credibility, however, of all

* Inspiration of the Scriptures, p. 26.

† What such errors would affect if they existed, would be the *inspiration* of the writer. This question we have not yet reached.

depends on the credibility of the Historical Narratives. There may be, and there are, special considerations connected with the last three divisions; but the basis on which they rest is the authenticity of the History. On this, therefore, the chief labor and consideration must be expended.

Now that special portion of the New Testament History, on which all the rest depends, is the History of our Blessed Lord. For Christianity, and all its parts and portions, rest on him; not on a doctrine, not on an act, but on him, a Person. This, then, is the part of the Historical Narrative to be specially considered; if it is established, all the rest stands with it; if it should fall, all else falls with it. The ordinary processes of historical verification, will of course establish the fact of the existence of such a person as our Saviour upon earth; and the only real point of attack from disbelief, and therefore the only point where it is necessary to be armed, will be the supernatural facts of the Narrative of the Evangelists. And here too much careful thought and labor cannot be expended.

Let us set out with the recognition of the strong antecedent probability, putting the matter as yet on the very lowest grounds, that if God designed to make a revelation to his creatures, by the agency of any being, there would be something supernatural about the history of such a being. The common sense of mankind acknowledges this, just as clearly and universally as it does the existence of some Deity. From this antecedent probability, we should pass to the witness of Prophecy in the Old Testament, the date and character of which would be established, on its own separate grounds, as pointing forward in the same direction, only specially indicating the precise character of our Lord's life. And then, overleaping for a time the actual subject of our consideration, the Life of Christ, we should consider the witness of the Christian Institution, the Church, commemorating that which Prophecy foretold, and built on that which the Evangelists narrate. Here, then, we find a harmony of antecedent probability, of preëxisting prophecy, and continuous commemoration, with the actual narrative, which nothing else can show. And now, when we come to take into view, what is urged in any ordinary treatise on the Evidences, the circumstances under which the narrators wrote, the opportunities for information, the absence of any motives for misrepresentation, the undesigned coincidences whether in one part or another of the New Testament History, the confirmations of secular History, and the admissions of adversaries, we have, it is believed, the argument for the historical truth of the New Testament narrative, and specially for our Lord's life, pretty fully before us.

Advancing, now, from this historical basis, to the consideration of the doctrines and moral precepts, which Jesus Christ and the Apostles preached, the first question which presents itself is, whether these doctrines or precepts contravene any acknowledged truth or precept, in natural religion; and whether any difficulties attach to them, different *in kind*, from those which attach to natural religion? But here the wonderful argument of Bishop Butler has left nothing to be done. All difficulties from this cause, are completely cleared away. While, if we choose, it is an easy matter to carry the argument on, and show that natural religion, whether in its doctrines or precepts, is,—not here taking at all into view its inefficiency in regard to motive power,—without the complement of Christianity, incomplete and fragmentary. At this point, then, properly and effectually comes in the argument from our Lord's miracles, established, be it remembered, as historic facts on other and previous grounds, to conclude and clinch the proof for doctrine and moral law. It could not, properly, come in at any previous point. Indeed, we think the greatest possible mischief has arisen, from giving an undue prominence, and an improper position in the scheme of Christian Evidences, to the Miracles. It is a profound remark of Paschal, "We are to judge of doctrine by miracles, and of miracles by doctrine. The doctrine shows the nature of the miracle, and the miracle shows the nature of the doctrine."* The doctrines and laws of Christianity, then, being found not to contravene those of natural religion, an antecedent argument, favorable to the miracles professedly wrought in their defense, is gained. From this we should advance to the consideration of the miracles themselves; remembering that we are not now examining the testimony there is to them as facts, but the value of the witness they bear,—being established as facts,—to doctrine and precept.

This value can only be appreciated by a consideration of the miracles themselves. Now, miracles may be plainly viewed from three points; first, in reference to their instant effects on the beholder; secondly, in their relations to him who works them, as the claimant of certain powers; and thirdly, in the same relation, as he who performs them, proposes to accomplish a certain work in men's souls. Hence Scripture appropriates to miracles three names; *τερατα*, wonders, *δυναμεις*, powers, and *σημια*, signs. The wonder indicates the instant effect of the miracle on the beholder. The power has relation to the claim of power made by our Lord. And the sign has reference

* Thoughts on Religion, c. xxvi.

to the doctrine declared by him. Now in the case of supposititious miracles, as those of the Romish Hagiology, or the Apostles of Irvingism, or any impostors whatever, the *τερας* is the only thing regarded: gaping wonder, is the test; the power and the sign are disregarded. Not so in our Lord's miracles. An examination of them will show that in the relation indicated by the name powers, they exhibit, when taken together and classified, powers over matter, men, spirits, devils and death, which are commensurate with those of God; and that in the relation indicated by the word signs, they exhibit the great purposes and plans of Christ in reference to human souls. Now this has a special value in the way of proof of the reality of our Lord's miracles. For it is impossible to suppose that an ingenious forger could have so accurately defined in his mind these delicate distinctions, and then so completely have provided for them; while if the writer had been amusing himself with so many *myths*, it would have been the height of folly to have bestowed such labor on so useless a task; if, indeed, which we do not believe, human wit could under any circumstances have contrived or executed such a plan. Still the special force of these considerations, is the value and the place they give the miracle, in connection with the doctrines and precepts of the Gospel. For having found these not to contradict but to complete natural religion,—and, if we choose to carry out the argument,—the Jewish Dispensation also; and having considered the miracles—always established as facts on separate grounds—under the views now indicated; when we join the two together, they fit and harmonize; the conditions alluded to by Paschal are satisfied; the argument is, so far forth, complete; the true position of the miracle is shown; and doctrine and precept stand firm.

We cannot, however, dismiss this matter of the miracles, without a word. Many later writers have assigned to them a position utterly untenable on any principles of right reason, or common sense; and have thereby given a most fearful and destructive advantage to the antagonists of our Holy Religion. They take the broad ground, that a miracle considered nakedly and by itself alone, without taking into view its character as a sign or a power, without any reference to the doctrine in support of which it was wrought, is a sufficient and complete ground of conviction. And so ingrained is it now, in the popular mind, that this is the only formula which Christian advocates can employ, in connection with the miracles, that we have no doubt many who are accustomed to no other than this view of them, will suppose that if it is given up, the whole ground—relin-

quished to the skeptic. So far, however, is this from being true, that the truth really is that they who rest the defense of Christianity on this ground, put into the hands of its adversaries a weapon equally available for the aggressions of infidel denial, or Popish or other corruption. The great fathers of the Church, the early defenders of Christianity, men like Augustine and Chrysostom, took no such ground as this. Our own great earlier divines, men like Field and Jackson, knew nothing of it. It was developed in the first commencement of continental infidelity, and it was imported among us by that stall-fed school of theology of the last century, which from St. Paul's text, preached a morality scarcely up to that of Epictetus; and wrote on the evidences of that, to which, in many cases, its own life gave a continuous lie. And it is a general law which it is sufficient to enunciate, that when anything in truth or morals is wrested from its proper place, and placed where it should not be, it becomes a source of wretched evil.

In connection with this view of the doctrines and precepts of Christianity, will naturally be considered, what are known as their internal evidences. And here the line of examination is two-fold; first, the character of these doctrines and precepts, considered in themselves, and in their general effects on society at large; and secondly, the witness of the Spirit in those, as individuals, who make them the rule of their faith and their practice. In this way, and by this arrangement, are combined, we believe, the several lines of thought which take their rise from considering the Individual, the Institution, and the Sacred Book.

The Prophecies of the New Testament, which constituted the fourth division of its contents, yet remain to be considered. We have only room, however, for a single observation. The establishment on a basis of rational evidence, of the three divisions which precede them, would afford ground enough for their acceptance, had none of them been fulfilled; while the fulfillment of those prophecies of our Lord, that relate to the destruction of Jerusalem, and of those in the Apocalypse, which refer to the earlier ages of the History of the Church, are a sufficient warrant for all the rest.

The next great topic,* which challenges attention, is the Canon; the question that is, why the books which compose the New Testament do compose it; and why no others are found in it? This naturally follows the ascertainment of the integrity of the text of the New Testament, its Authorship, and the credibility of the things contained in it, whether they be Historical Narratives, Doctrines, Moral Precepts, or Prophecies. Per-

haps it is not too much to say, that at this moment, the question of the Canon is the most important topic connected with Christian Evidences, unless we except the subject of Inspiration, which we have not yet reached.

Now, in the main, three modes have been adopted of settling this question of the Canon. The Romish theory is, that the authority judicially exercised of the existing Church, is the ground on which it rests; and by the Church, is meant, as always, so here, the Church of Rome. The theory of most of the Reformed Communions on the Continent, and of some English Divines, as stated by the learned dissenter, Jeremiah Jones,* is, "that there are innate or inward evidences in the Scriptures, which, applied by the illumination or testimony of the Holy Spirit, are the *only true proofs* of their being Canonical." The theory of the great Anglican Divines, is, that the testimony of the successional Church, from the early ages, is the primary ground on which the Canon of the New Testament rests. These Divines do not indeed deny, that there is a witness of the Holy Ghost, which accompanies the devout reading of the Canonical Scriptures, and confirms and establishes the faith of the individual; but they do not hold, that this is either the sole or the primary ground, on which the Canon rests. And this view precisely agrees with the language of Art. VI, as to what constitutes Canonical Scriptures. Thus Hooker says,† "And by experience we all know, that the *first* outward motive leading men so to esteem the Scriptures, is the authority of God's Church. For when we know *the whole Church of God*," (note the difference from the Romish view,) "hath that opinion of the Scripture, we judge it, even at the first, an impudent thing for any man, bred and brought up in the Church, to be of a contrary mind without cause. Afterward, the more we bestow our labor in reading or hearing the mysteries thereof, the more we find, that the thing itself doth answer our received opinion concerning it." And Bishop Burnet,‡ to the same purpose, says, "I will not urge the testimony of the Spirit, which many have had recourse to; this is only an argument to him that feels it, if it is one at all; and therefore it proves nothing to another person."

By our Church, then, the Canon of the New Testament Scriptures, is rested primarily on a basis of historical testimony. Our enquiry is, what books were received by the Church

* Jones on the Canon, Vol. I, p. 46. His examination and answer, are specially valuable.

† Polity, Book III, viii, 14. Compare also Book II, vii, 3.

‡ On Art. VI.

from the early ages, as written by the Apostles, and those who were associated with them in their labors? Not that these books were all received at once. Not that the Canon came into being, as Minerva sprang from the head of Jupiter. This could not be in the nature of things. Books which were not written at once, could not be received at once. Books which were written for Churches widely separated, with small means, few occasions, and no instant motives for intercourse, must work their way to universal acceptance slowly. And yet, it is wonderful to what contracted limits the question as to books about which there can be any dispute, is brought. And more wonderful still, perhaps, what a mass of testimony, even to those books, has been collected.

It does not come within our present purpose, to enter into specific arguments. Our humbler duty is only to suggest an arrangement of topics, with such details as may seem to explain their connections, and bring out the views concerning them, that we desire to urge. One great question yet remains; the question supplementary and concluding in *Christian Evidences*; the question of Inspiration. Our limits, however, and the importance of the subject, alike forbid us to enter on it here. We have placed it where we have, because we do not regard it as so directly a question between believers and unbelievers. The credibility of the Scriptures must first be settled, and then the question as to their Inspiration is answered by themselves; leaving open for consideration, and so to speak, theory, not the *fact*, but only the *modus*. In another Number, we shall endeavor to justify the position we have assigned to this great question, to show that it does not involve any reasoning in a circle, and to consider at some length the question itself.

Meantime, we cannot but thank God, that the Church to which we belong, recognizes alike the historic testimony of the Church, and the inward witness of the Spirit of God. That she does not change the first into a judicial and plenary authority, nor pervert the latter into a mere piece of mystical enthusiasm; and that while she allows all due weight to the researches of the intellect, and the varied erudition of the scholar, she yet makes the full and final seal of the verity of the Scriptures and the Faith, the work of the Eternal Spirit in the heart, and its fruits in the life.

ART. II.—BOLTON'S HISTORY OF THE CHURCH IN WEST-CHESTER COUNTY.

History of the Protestant Episcopal Church in the County of Westchester, from its foundation in 1693, to A. D. 1853.

By ROBERT BOLTON, A. M., Mem. Prot. Ep. and Geo. Hist. Societies. Stanford & Swords, 1855. 8vo. pp. 750.

A History of the County of Westchester, from its first settlement to the present time. By ROBERT BOLTON, Jr., Author of "Guide to New Rochelle," &c. Alex. S. Gould, New York, 1848. Vol. I, pp. 560; Vol. II, pp. 582.

AMONG all the literary efforts of our age and nation, there is none in which we take a livelier interest, or upon which we look with greater pleasure, than upon the efforts made and making to rescue our early history from oblivion, preserving and perpetuating a knowledge thereof for future generations. This is true of Church and State, to us, especially of the first, the history of the Church, being of as much more importance in our minds, as the Church is of more importance to the world than the State, or as religion is superior in its claims to any, or even all worldly matters. This is true of all Church History, and is emphatically true of the history of the Church and of religion in this country. It is here, in this new world alone, that the Church has been put upon its own intrinsic worth and merit, and made to depend upon its own power for success. It is true that the Primitive Church received no support from the State, yet it is equally true that the persecution which the State waged against the Church, operated as a bond, or as an external pressure from without, thus aiding and strengthening the very cause it was seeking to subvert. But in this country the Church, in theory at least, neither receives aid, nor meets with opposition, every man being left free to pursue the dictates of his conscience, or the whims of his fancy.

If, then, we would know how the Church succeeds in this new position, we must know its history, as full and accurately as possible. We must know what was the religion of the first settlers, what was its state and condition at the time of settlement, how it operated in preserving purity of faith and practice, what other forms of worship came in contact with the first, how these originated, how they were introduced, and what

effect followed their introduction. For this purpose the historian needs great patience, unwearied diligence, sound discretion, good judgment and accurate scholarship. All these, the author of the volumes before us possesses in a high degree. Whatever pains were requisite, whatever efforts necessary to secure a complete knowledge of the facts, has been given with unwearied diligence, and undeviating fidelity, and unflinching devotion. Town, County, State, Probate and Parish Records, Reports of Societies and Committees, private papers, personal narratives, tombstones and other monuments, together with the memories of aged persons, have all been laid under constant contribution. One might almost conclude that there was no memoranda in old Family Bibles, nor bundles of old and dusty papers, smouldering with other rubbish in the garret, through all Westchester, that our author had not seen, examined, and employed. This is apparent in both the works mentioned, though it is our purpose to speak particularly only of the first. The second—a highly valuable and exceedingly interesting work on the civil and political history of the County—is mentioned here, only as indicating the author's qualifications for the latter work.

Of the value and importance of these researches, and of the difficulties attending them, no one can form any just estimate without having been personally engaged in similar pursuits. But all can see that this unwearied zeal for *the whole truth*, gives the work an air and a tone of authority it could not otherwise have, and enables the mind to repose with that degree of moral certainty in the truth of the conclusions which alone can render history satisfactory or agreeable. The style of the author also becomes his subject, a plain, unvarnished story, facts and documents speaking for themselves, in the same tone and in the same sense in which they spoke two centuries ago, even where it had been convenient for men of modern times to forget the character and language of their beginnings. Here are no labored efforts after fine writing, no attempt at drawing graphic pictures which please the fancy more than they instruct the mind, nor any attempts at squaring everything with some philosophical theory which has no more substantial basis than the author's fantasy.

The County of Westchester was originally settled by Puritan emigrants from New England, and mostly from Connecticut. The first settlement was commenced "in 1642, by Mr. John Throckmorton and thirty-five associates." These were mostly the friends and associates of Roger Williams, who, tired of the turmoils of Old England and New, obtained leave of the Dutch

to settle at a place called *Vredeland*, or *Land of Peace*. In 1654 a body of Puritans settled near the same place, calling it *Oostdorp*, (East Town.) These were Puritans or Independents, but they had no minister until 1674, when Mr. Ezekiel Fogge was there a short time. In 1784 Mr. Warham Mather was engaged for a year. They were soon, however, without any settled minister, and seem to have been so most of the time to the end of the century.

The first settlement made at Rye was about 1650, by Puritans from Connecticut, and their first ecclesiastical organization Congregational. For some time it was considered as belonging to Connecticut, but in 1683 it was annexed to the Province of New York. Previous to this time it had been associated with Greenwich, but they had no settled minister in either place until 1678, when they procured Mr. Thomas Denham for a time. He was succeeded, in 1684, by Mr. John Woodbridge; and he, in 1688, by Mr. John Bowers. During all this period the people of Rye had experienced the fostering care of the Colonial Legislature of Connecticut, and more than once had had contributions taken up for them throughout the colony.

The towns of Westchester, Eastchester and Rye, together with their appurtenances and appendages, embraced all the earliest settlements in the County. They were made, too, by Puritans from New England, and principally from Connecticut. Here, free from the dominion of the King, and owing but a slight allegiance to the Colonial Legislature, their Puritan principles were free to develop themselves, in their natural direction, without let or hindrance. The result, however, was not satisfactory to their brethren in Connecticut, where individual rights and peculiarities were controlled and directed by legislative enactment and ministerial authority. The early Colonial Records of Connecticut show the frequent exercise of whatever authority or influence the Colony possessed, to secure a better state of things in those early towns. The result, however, was not such as their brethren desired; for, notwithstanding the warnings, exhortations and cautions employed, not to mention the contributions in their behalf, the condition of things was never rendered agreeable or satisfactory. The Congregations were without a minister a large share of the time, and the people gave themselves up to such irreligious courses, as are usually to be met with where the observance of *the Lord's Day* is neglected.

Among those to whom the world is indebted for a full and fair statement of the real condition of things in the country at the time, and to whom the Church owes a debt of gratitude of

the largest kind for his efforts in laying the foundation and building up the walls of her many temples, was Col. Caleb Heathcote, a pious, devoted and wealthy layman of the Church of England, who took up a large tract of land at *Marmaroneck*, (place of rolling stones,) which was for many years known as the Manor of Scarsdale. He came to this country about 1692, and took up his residence at Marmaroneck about 1704, where he had spent a considerable time before. He was educated to mercantile pursuits, in which he was eminently successful; and thus acquired means to meet the multiplied calls made by the infant Church upon his generosity. In 1704, Col. Heathcote wrote a letter to the Secretary of the Venerable Society for Propagating the Gospel in Foreign Parts, giving an account of the state of religion among these descendants of the early New England Puritans. He writes:

"Being favored with this opportunity, I cannot omit giving you the state of this County in relation to the Church, and shall begin the history thereof from the time I first came among them, which was about twelve years ago, when I found it the most rude and heathenish country I ever saw in my whole life, which called themselves Christians, there being not so much as the least marks or footsteps of religion of any sort. Sundays being the only time set apart by them for all manner of vain sports and lewd diversions; and they were grown to such a degree of rudeness, that it was intolerable; and having then the command of the militia, I sent an order to all the Captains, requiring them to call their men under arms, and to acquaint them that in case they would not, in every town, agree amongst themselves to appoint readers, and pass the Sabbath in the best manner they could, till such times as they could be better provided, that they should, every Sunday, call their companies under arms, and spend the day in exercise; whereupon it was unanimously agreed on through the County, to make choice of readers, which they accordingly did, and continued in these methods some time." (*Hist. Ch. West.*, pp. 24, 25.)

The sad picture here drawn by Col. Heathcote is fully sustained by the accounts of others. The Rev. Thomas Pritchard, Missionary to the Parishes of Marmaroneck and Rye, writing to the Secretary the same year, 1704, describes the people as exhibiting "the grossest ignorance, stupidity and obstinacy;" as being under the influence of "damnable and dangerous positions and tenets, which had been imbued and instilled into those poor deluded souls in their minority by blind, ignorant and illiterate guides." (*H. C. W.*, p. 142.) Madame Knight, in her *Journal*, Dec. 1704, quoted by our author in a note, is to

the same purpose. Speaking of Marmaroneck, Rye, and Greenwich, she says that one minister supplied all these places, and that he was but grudgingly supported, the people being "a poor and quarrelsome crew." (p. 142.) Such a concurrence of testimony from Clergyman, Parishioner and Stranger, leaves no doubt of the truth of the representation. That there was much loose living at the period here spoken of, even among the best of the Puritans in Massachusetts and Connecticut, where "the General Court and the neighboring clergy" could keep up a constant watch, is evident from a great variety of sources. The records of every description, Colonial, County, Town and Court Records are full of it, not to mention the frequent lamentations of the Ministers over the low estate of religion among them. So universally true was this, that after he had been through New England in person, and seen the practical workings of the Puritan regimen, Col. Heathcote wrote to the Secretary, that "every town had one, and some two ministers," and that though they boasted "in their prints, that there was no place in the world where the Gospel shone so brightly, or the people lived so religiously and well as they," yet, that in his judgment, "there was not a much greater necessity of having the Christian religion in its true light preached anywhere than amongst them, many, if not the greater part of them, being little better than in a state of heathenism." (p. 158.) This was in 1705, and consequently coincident with the time when we find such a deplorable state of things in Westchester County. Proof to almost any amount might be offered of the general correctness of the representation here given. But our space will not allow, nor can it be necessary. The fact is established beyond doubt, that when the first vigorous efforts were made in the County of Westchester to establish the Church there, that religion among the sons of the Puritans had almost died out, and required the strong arm of the law to rouse them to action.

Before the Venerable Society had entered upon her Missionary work in this region, the State had made an effort to remedy the evil. And because "profaneness and licentiousness"—so says the Preamble of the Act of 1693—"hath of late overspread this Province, for the want of a settled ministry throughout the same: to the end that the same be removed, and the ordinances of God be duly administered, *Be it enacted*," &c. This act required "a good sufficient Protestant Minister," in the various places specified, of which two were in this County. These were to be supported by tax raised by the people of each parish. In 1699 another Act was passed requiring houses

of worship to be erected, and authorizing the people to tax themselves for that purpose. Some of the towns had built meeting houses before this, as, for example, in Eastchester, and yet, either the difficulty of obtaining Presbyterian Ministers was so great, or the people so poor or careless about the matter, that they voluntarily gave their Meeting House to the Episcopal Church, on the arrival of the first Missionary. At a later period, some who had inherited their father's hatred of the Church, made an effort, though an unsuccessful one, to regain possession of the same. In some other towns, as in Westchester, they built a house of public worship, under the Law of the Province, without any indication of denominational character, when the Presbyterians immediately seized upon it, and appropriated it to their own use. The consequence was a dispute for some time, in regard to the right of occupancy. The Presbyterians claimed the prior right, because they were the first on the ground and the most in number. Churchmen, however, replied, that though no particular Church was mentioned in the Act, yet that its phraseology was consistent only with the Church of England; and that no other form of religion could be established, inasmuch as it would conflict with the Laws of England. The influence of Col. Heathcote with the body of the people, with the aid received from England, finally carried the majority in most of the towns in favor of the Church, and the decision of an Episcopal Governor was gladly given in behalf of Churchmen, whenever the law and the facts would justify.

In the selection of its earliest missionaries for these posts, the Venerable Society seems to have been generally fortunate. The Rev. John Bartow, Missionary at Westchester and Eastchester and places adjacent, from 1702 and 1727, and the Rev. Thomas Standard, his successor from 1727 to 1761, appear to have been able, devoted and prudent men, under whose pastoral care the Church gathered strength and influence. None of the Missionaries, however, excelled the Rev. George Muirson, Rector of Rye and towns adjoining, from 1705 to 1710, in all that is requisite to constitute a faithful and successful Missionary of the Cross. It is to him, and to the coöperation and assistance which he received from Col. Heathcote, that the Connecticut Colonists, who looked longingly towards the Church, were indebted for their first opportunities to join in the commemoration and reception of the Ordinances and Sacraments of our holy religion. Cut off in the prime of his life and in the midst of the highest usefulness, he was succeeded by Rev. Christopher Bridge, from 1710 to 1722, when followed Rev. Robert

Jenny, from 1722 to 1726, to whom succeeded Rev. James Wetmore, a convert to the Church, along with Johnson and others, from 1726 to 1762.

The Parish of New Rochelle owes its existence mainly, not to New England Puritans, but to Huguenots, who had been driven from France by the terrible persecutions to which they were subjected. They were part of the 50,000 who fled to England in 1681, about the time of the revocation of the Edict of Nantes. Some of this number settled in Massachusetts, with their Minister, Rev. Mr. Bondet, who afterwards removed to New Rochelle. The first purchase made on behalf of the Huguenots, was about 1689, and in 1692-3 they had arrived at their new home and erected a Church edifice, the Rev. David Bonrepos, D. D., who came with them, being their first minister. He was at New Rochelle until about 1696, after which time nothing is known of him. He was succeeded by Mr. Bondet, a French refugee, who, though educated in France, received Holy Orders from the Bishop of London. His congregation, however, were not ready at once to adopt the English mode of worship. This they did, however, about 1709. Mr. B. died in 1722, aged sixty-nine. His successor was Rev. Pierre Stoupe, A. M., another French Protestant, educated in Geneva, and Minister of the French Church, Charleston, S. C., until 1723, when he conformed to the Church of England, took Holy Orders, and 1724 was appointed Missionary at New Rochelle. The ministry of these men was generally successful, but disturbed more or less by interlopers of various creeds, as most of the parishes in those days were. In the course of the second generation the people became very thoroughly Anglicized, and their subsequent history furnishes no important peculiarities.

It would give us pleasure to follow our author through the subsequent history of those Parishes, and of those which have grown out of them,—to note the troubles and trials which befel them,—see how the Church continued to strengthen her stakes, and extend her borders, notwithstanding the unhelpful material upon which she had to operate,—to mark how she survived that Revolution which, in many places at the North, was as much a war against the Church of England as against England itself, and then to see how, after what seemed utter annihilation, she rose, phoenix-like, from her ashes, and again put on her beautiful garments. But we have neither time nor space for this purpose, nor could it be done without infringing upon the rights of, and disregarding the courtesies due to, the author. For

this, and a great variety of interesting matter touching the biographies of the early Clergy, we must refer to the book itself, which will amply pay a perusal, both in interest and instruction.

The Church in Westchester County, having been a Missionary Church from the beginning, and the Missionaries being required to give full accounts of their several cures, and these being still in existence, it has a *written history* throughout. It furnishes, therefore, a good account of Puritan tendencies when left merely to the guidance and direction of a Puritan creed; and it demonstrates how soon hostility will spring up against the Church, where there had been no care for religion before its introduction. It furnishes one chapter of facts, by which, humanly speaking, all the various religious bodies in the country must be tried, before we can judge of their comparative influence in preserving soundness of creed, and producing purity of practice, under a form of government like our own.

We ought, before leaving the subject, to correct an error into which our author has inadvertently fallen, touching the birth-place of the Rev. Andrew Fowler, whose memory is still fresh in the Churches. On p. 596, he tells us that "he was the son of John Fowler, of Rye, in this [Westchester] County, where he was born, in 1760. In 1784 he had charge of a school at New Rochelle." Such is the accuracy of our author, that in all ordinary cases his word is proof positive of any fact he asserts. In the present case, however, we have the authority of Rev. Mr. Fowler himself, both orally and in writing, for saying that he was born in Guilford, Conn., in 1760, and was graduated at Yale College in 1783—that while in College he became a convert to Episcopacy, and read service as a layman in several of the Parishes near New Haven; and in 1784 went to New Rochelle, and read service there, &c., as is stated by our author. Of Mr. F.'s statement there can be no doubt. The other might be mostly reconciled with it, *if* John Fowler subsequently removed to Rye. But of this we cannot speak.

We have it in our power to furnish a word of explanation upon another point which may be useful to future inquirers. In giving the sketches of the Clergy several references are made to "Historical Notices of the Clergy ordained by Bishops Seabury and Jarvis, from Appendix Conn. *Journal of Convocation*." The work here referred to was in manuscript when the notes were taken, but was expected to be put to press immediately. Unlooked for events prevented the printing of the

Journal of Convocation, and, of course, of the *Appendix* also. The Historical Sketches were subsequently published by the author in the *Calendar*, a weekly Church newspaper, published at Hartford, between the months of June, 1854, and January, 1855. They amount to about eighty, and will furnish future biographers and historians with many facts, and with copious references to many others. This explanation seems due, both to the author and the public, lest they should be sent in search of a book that has no existence.

ART. III.—FREE CHURCHES AGAIN.*

How to bring the working forces of the Church to bear most effectually upon the masses, and make it in its salutary and life-giving influences most perfectly an image of Him who sendeth His rain upon the just and the unjust, and regardeth not the rich more than the poor—the impartial and universal dispenser of spiritual good on earth—is a great and difficult problem. Whether any of the existing methods is more than a distant approximation to the desired result, and whether to any that may hereafter be devised, the imperfection that cleaves to human things will not largely adhere and continue to be a cause of disappointment and failure, may well be questioned. Still, it is undoubtedly well for Christians and philanthropists to be working at the question; and from discussion and experiment there can scarcely fail to arise some light that will prove of practical utility and abiding value.

There are those in this day who think they have found the true solution of the problem in what they call the Free Church System. These men are heartily in earnest, not theorists but workers, and as such they command our sympathy and respect. And if it seems to us that they shout their *Eureka* a little too vociferously, and are a little more positive and dogmatical in regard to their plan and its results, than the present stage of their chosen movement will fairly warrant, we still recognize in these things evidences of sincerity and zeal, though they do also awaken the suspicion that they are too much men of one idea, and are in danger of turning their favorite notion into a hobby. Certain it is, that after bestowing on their plan as candid and careful a consideration as we know how to give it, with the most kindly feelings towards the men and their object, we are by no means convinced that it is any such Church panacea as they suppose it to be. Nay, we strongly suspect, that the faults of other systems, if faults they be, lurk in itself under other forms; and that the evils it seeks to cure it retains, and in some cases aggravates. And we greatly fear that the result of the experiment will be the conclusion that we have only got an old thing under a new name, and afford a fresh illustration

* The subject discussed in the following Article is one of great practical importance, and on which there exists in the Church much diversity of opinion; and concerning which the truth is far more likely to be elicited by open and full discussion, than by an *ex-Cathedra ipse dixit* of the Editor.—ED. CH. REV.

of Solomon's ancient saying, that "there is no new thing under the sun."

What, then, in the meaning of the advocates of the Free Church System, is a "Free Church?"

And first, it is not a Church that is sustained without cost to the worshippers. It is in theory and intent a self-supporting Church, whose expenses are defrayed by the voluntary offerings of those who partake of its benefits. Men who worship in such a Church are expected to pay for the privilege, and there is no other Church in which they are so constantly and persistently reminded of this. The tax-gatherer is sure to come to them every time they enter its courts; and whatever other lesson Sunday may bring, this it never omits, that if they will hear the Gospel and worship God in His House, they are expected to pay for it. Free, then, here, does not mean gratuitous; it simply means voluntary, or optional; namely, that payment is left to the choice of the worshiper, and is not enforced upon the unable or the unwilling, that if any, for lack of means or of disposition, withhold their contributions, they are not to be excluded. It may well be doubted whether to the latter this is really a favor, and whether the penurious soul that goes to a Free Church to escape or cheapen the cost of God's ordinances, is very likely to be a Zaccheus to whom the Master will say, "Come down, for to-day I must abide at thy house." And in respect to the truly necessitous, we believe there are few of the Churches which are not denominated Free, where such may not, if they will, enjoy the privileges of the Gospel without money and without price; and with the advantage, moreover, of not being continually reminded of their poverty by the presentation of the collection plate. And if voluntariness be free will, it seems to us that a man may pay at one payment, a rent, a subscription, or a tax, as freely, as voluntarily, with as willing a mind and as liberal a heart, as he may place the same amount in fifty-two dribblets from Sunday to Sunday upon a contribution plate.

Again, by a Free Church, the advocates of Free Churches do not mean a Church established and sustained by the liberality of the wealthy and benevolent for the benefit of the poor. Nay, of this, as we regard it, very useful and laudable charity, they seem to be the most determined and energetic enemies. The spectacle of such a Church especially stirs their spleen. They stigmatize it with opprobrious names, call it a "Church of St. Lazarus," or a "Kitchen Church." They say that such a Church is the offspring of pride and contempt, that it widens the distance between the rich and the poor, which it is the office of

the Gospel to diminish, and that it is in its whole spirit and operation the antagonist of that spiritual equality of which the Church of God is ordained to be the exponent and promoter. No, a Free Church, in the sense of the Free Church System, is a Church in which the rich and the poor meet together before that Lord who is the Maker of them all; in which the inequalities of life are at least temporarily merged and forgotten, and all the outward distinctions which separate men from one another in the social system of the world, are laid aside and contemned. This is a beautiful idea, truly. No Christian heart can contemplate it without approbation and pleasure. And if the Free Church System will do this, we shall fall in love with it, and forgive it a thousand faults. But the point at which we now aim, is simply this, that this System does not design to provide Churches exclusively or especially for the poor.

Once more, Free Churches do not hinder the appropriation of particular seats by individuals or by families. Nominally, they may; practically, they do not. They may not do this by formal assignment, but they do it just as effectually by a tacit understanding. In this, the better instincts of human nature prevail over a theory, and force the theory to bend into a practical compliance with their dictates. And thus the system rescues itself from one of the worst charges to which it is liable, by a happy inconsistency with itself. For so valuable to us seems the preservation and recognition of family ties and relations in the House of God, that we hardly know any advantages that would, in our view, compensate for their suppression. It is indeed a beautiful and blessed thing, that when we enter into the Courts of the Lord, we go not thither promiscuously and as accident may throw us together, but in groups fashioned by the hand of nature, acting as the handmaid of God, and sit before Him in that domestic order, in which God has placed us, not only for our temporal comfort, but for our eternal welfare. And as nearly essential to the preservation of this domestic element, which we believe to be so important and salutary in the worship of the Sanctuary, we are disposed to insist very strenuously on the allotment of seats in God's House in some way to families, as an indispensable feature in the assembling of a well ordered Christian congregation. Oh! we *know* that a man can pray better, and hear better, in an accustomed place, than in any spot he may chance to find; and surrounded by hearts that love and rely upon him,—“the cords of love, the bands of a man,” wherewith God seeks to draw him towards heaven,—than in the midst of those who are

to him only men, or at the best no more than ordinary acquaintances. We say that the Free Church System here redeems itself from censure by a happy inconsistency. Natural feeling is too strong for system. Families will keep together in God's House, and in order that they may, they will appropriate sittings for themselves, and this appropriation will be permitted and respected. If one family may do this, all families may. And what, then, shall hinder, as the result of the process, the whole floor of the Church from being just as effectually appropriated as under the sale or renting of pews? "No family that is in time for the beginning of Service need be separated," writes an advocate of the system; "and close observation has proved that the ordinary congregation of a Free Church usually sit in the same seats." Well, this is as it should be, as we should think it would be. But it certainly goes very far to diminish the difference between what are called Free Churches and others.

A Free Church, then, has a stated congregation, made up of people in different conditions of life, from whom it derives its revenues, and to whom in return it tacitly allows the customary use of particular sittings. It differs from other Churches mainly in the fact that its income is derived, not from a tax, or a rent, or an annual subscription, but from collections made in the Church on occasions of public worship.

But this, the advocates of the System tell us, is a thing of very deep spiritual significance and importance, and puts a broad moral distinction between it and other methods, which ought to secure for it not only the allowance but the adoption of all conscientious Christians who desire to honor God's word and to do His will. Other methods are morally faulty, and to that degree, that if God had not winked at the times of this ignorance, the Church would have been fearfully involved in the sin of sacrilege. This plan alone saves the House of God from becoming a house of merchandise, nay, what is more, merchandise itself. This is a grievous crime, and if there is no escape from it but by the Free Church System, why then the Free Church System the Church is bound universally to adopt with the least possible delay, on pain of the divine displeasure. The darkness is past, and if we do not walk in the light now that it is come, it is because our deeds are evil.

But before we give in to this conclusion, we are disposed to inquire a little into the nature of human ownership in sacred places, to ascertain just what we mean by a man's owning a pew, or holding a pew by an annual rent, in the house of God. And it will be manifest, we think, upon a little reflection, that this

is no ownership or holding in the ordinary sense. A man who owns a pew or holds a pew by rent is not the possessor of it in the same sense that he is possessor of a piece of worldly property. His possession is limited and specific. He has the right to use it, for an indefinite or a specified period, for a particular purpose. He cannot use his pew for an ordinary abode, or a place of trade, or of entertainment, or dispose of it to others for such uses. Nor is this all. The guardians of God's house have not, by selling or renting him a pew, so divested themselves of its possession and control, that they cannot at any time, for sufficient reasons, alter, destroy or alienate that house in such a way as to effectually put an end to his right, and leave him without remedy. He buys or rents a pew subject to this liability. Manifest, then, we think it is, that individual ownership in the seats of a Church is not an ownership in the common and secular sense, that it is an ownership only in a loose and popular employment of language, and denotes no more than that a man by the payment of a sum of money acquires for himself for an indefinite period, or a limited term of time, the *use* of a certain portion of the edifice for the single purpose of participating in the sacred Services that are performed in it. It is just such ownership as the people of a Parish have in its Rector, as is indicated by their calling him *our* minister, not intending thereby to degrade him into a chattel, but simply to denote the special *use* of him which they have, their peculiar claim to the benefits of his sacred Office—just such ownership as the people of the Parish have collectively in the Parish Church, an ownership that does not in the least interfere with the superior right of God in the building to whom it has been solemnly given, but one which was reserved by them, or rather returned to them by God, in order that the design of men and of God in the building may be accomplished. Indeed it is no more than a distribution, localizing or individualizing of this collective ownership; and unless the specific prohibition of God can be adduced—and for this purpose some clearer texts must be found than any we have yet seen—is no more open to the charge of sacrilege. The collective Parish can convey to its individual members no higher rights than it previously possesses. *They* can own a particular part of the house of God only as *it* owns the whole. It delegates to them for a price, and that price to be applied only to the specific purpose of defraying the necessary expenses of the institution, the right to use a particular part of that which *it* possesses the right to use in the aggregate. We cannot perceive that this right changes its quality by the transfer, a transfer which is simply made for

the purposes of order, accommodation and seemliness, and the more secure and definite collection of the necessary pecuniary means.

But if it is said that the sale of the use of sacred things in any way is sinful and offensive to God, we should see, before we assent to the proposition, to what such a conclusion will lead. We suppose that sacred places are not holier than sacred persons, dead houses consecrated to God's service, than living men. Is it wrong for a minister to receive a stipulated sum for his services? For aught we can see, it ought to be, if it is sinful to sell or rent a pew. But so long as ministers are flesh and blood, and cannot find some way of sublimating themselves into spiritual chameleons and living on air, we fancy that this doctrine—to say nothing of the testimony of Scripture in regard to it—will always have an effectual refutation in the high and solemn argument of starvation. And we have our fears that the new plan of supporting Churches will die of inanition too. If it is of God, it will not; but that it is of God, at least in any exclusive or peculiar sense, is much easier to assert than to prove.

We do indeed hear from the friends of the plan that it is working admirably, accomplishing all and more than could be hoped from it. And the assertion is sustained by an impressive array of statistics. But "a bird of the air" at the same time brings us a different report from many quarters, and we think we deservy in this and that place symptoms of faintness and wavering. The experience of life, too, has not tended to increase our confidence in ecclesiastical statistics. It seems as though there was nothing in which men are more ready to cheat themselves, we will not be so uncharitable as to say, to cheat others. There are no odder specimens of arithmetic, for instance, than may be found in parochial reports. They seem to be about as veracious and reliable as epitaphs and funeral sermons. On this point, therefore, as yet we choose to reserve our judgment.

But suppose, now, as is the case in a Free Church, the common ownership, such as we have seen it to be, which the people of a Parish have in their Parish Church, continues whole and undivided, in other words, that no seats are appropriated to particular persons for a longer or shorter time for a stipulated sum of money. The people assemble in the Church on an occasion of Public Worship, and take such seats as they find vacant at the time. Those who are customary attendants go to a particular seat as directly and as much as a matter of course as they would in any other Church. They do not hold it by a bargain, but they do by a prescription which is just as opera-

tive. And they are very likely displeased and uncomfortable if they find it preoccupied, just as a pew-holder is if he finds his seat filled with strangers. At a certain stage in the Service the wardens or other officers of the Parish pass throughout the congregation, and receive such sums of money as the people are disposed to contribute. The purpose is to obtain an income with which to defray the expenses of the Church, to pay its minister, and provide those things which are requisite for the decent maintenance of God's worship. To be sure, no man is compelled to pay, but every man is requested to pay. The whole action says, as plainly as words can say, that the use of that building is not meant to be gratuitous, but is a saleable article. It is simply collecting the rent of a seat for the occasion of all who are willing to pay, at the same time distinctly enough telling those who do not pay, that if they are able, they are mean, and steal their use of God's House. There are those who cannot help thinking that this collecting pew rents on Sunday in Church, and suspending Divine Worship for it, comes as near to irreverence and sacrilege as selling or renting pews. Perhaps, they ought to suppress these thoughts; but they will come. The chink of the money falls on their religious sensibilities as disagreeably as the tap of the auctioneer's hammer. Now that there is any very wide difference in point of principle between paying for *some* seat every time a man goes to Church, or paying for a *particular* seat for a year, to include the whole number of attendances in the period, be they more or less, we do not perceive. And this seems to us to be a true account of the matter.

Here, for instance, are two men of equal wealth, equally able and willing to pay for the requisite amount of accommodation of themselves and their families in the House of God. We will suppose that each of them fixes in his own mind, on the sum of fifty dollars, as the amount which he can afford, and is disposed to pay, for the privileges of the Sanctuary for the year. The one hires a pew for that sum in an ordinary Church; and quarterly, when the collector calls, he pays him twelve dollars and a half promptly and cheerfully. The other goes to a Free Church, and fixing on a pew of about the same value, quietly occupies it with his family for the year. And for fifty Sundays in the year, when the collection plate comes to him, he lays upon it one dollar. The one has paid his pew rent in four installments, and the other in fifty. Yet the one is implicated, we are told, in a system that "is exposed to the severest rebuke which our blessed Lord ever used." And the other has rendered Him, by his gifts, a true and laudable ser-

vice. The one has made merchandise of God's House. The other has brought a pure offering to His altar.

"Strange, such a difference there should be
"Twixt tweedle-dum and tweedle-dee."

Nothing but at least incipient fanaticism will account for such a judgment.

But we will take another instance. Here is a third man, of about the same means with the two former, but a little inclined to be niggardly. He is a believer in the Free Church System, and goes to a Free Church, and selecting a pew that pleases him, he is seen in it every successive Sunday for a year. And every Sunday, with two exceptions, he lays upon the plate, when it comes to him, a half dollar. It falls heavily upon the plate, and makes much more noise than the other man's dollar note, which comes down like a feather. He is well pleased with his Church, and at the end of the year enjoys the sweet satisfaction of feeling that he has occupied a fifty dollar pew for twenty-five, and saved half the ordinary expense of Church-going. He has not made merchandise of God's House; but he has stolen half the use of it, and robbed God of a full moiety of His rightful claims. If there are not such things in Free Churches, human nature is a better thing than we believe it to be.

But we are to look at the bearing of this system on the case of the poor. Does it confer on them such advantages as it professes? Perhaps it does; but we are by no means certain of it. The glory of the system is, that it obliterates the distinctions of life in God's House, and puts all men on a footing of spiritual equality. In Free Churches there should be seen the spectacle of the rich and the poor mingled together, kneeling side by side; the "man with a gold ring in goodly apparel," and "the poor man in vile raiment," sitting in close proximity; the brother of low degree rejoicing in that he is exalted "to such an honor," and "the rich in that he is made low" by such an association. Now, there can be no doubt that there is no place where the pride and fastidiousness of wealth are more out of place than in the House of God. Yet there are certain results which are pretty sure to take place when persons of widely different conditions are brought together, the blame of which, if any blame there be, by no means attaches exclusively to the superior class. There is quite as much of a timid shrinking of the poor from the rich as of a haughty withdrawing of the rich from the poor. The two tend to separate; and we doubt

greatly whether there is any benefit in an attempt to thrust them into contact.

If a Free Church is made attractive, if it is handsomely fitted and adorned, provided with good music, and furnished with engaging ministrations, the wealthy, the refined and the voluptuous will resort to it. And then the poor who go thither will find themselves brought into an uncomfortable association with them; for their proximity will render the sense of inferiority livelier and more painful. The poor will voluntarily retreat into the obscurer parts of the Church. It is not the fault of the rich, unless it be a fault for them to be there at all. The result comes about by a natural law, just as certainly as different substances stirred into a tub of water will settle into layers according to the law of gravity. By and by the poor will be about as little conspicuous in such a Church as in other Churches. And there will be nothing to distinguish its congregation from ordinary congregations, unless it be a charity school placed in reserved seats, and a pet widow, or nice white-headed old man, or two, placed in the forefront as ornamental signs.

But suppose the Church is left bare, mean and squalid. Then the rich will not go to it—and neither will the poor. For the poor do not at all relish being turned into “Kitchen Churches” and holy barns. But if it be sufficiently decent and attractive to induce the respectable poor to frequent it, will their contributions suffice for its support? Will it not inevitably fail, or else become a pensioner on the rich? And in either case, where is the realization of that beautiful idea, the self-supporting Free Church?

What, then, is a Free Church? We intend no injustice, no derision, no disrespect. We simply intend to describe the result of the Free Church System as we honestly believe it will ordinarily be, where it does not prove a complete failure. A Free Church, then, is a Church in which the rent of the seats is called for on every occasion of worship within its walls, and is paid, not privately and in secular time, but publicly on the Lord's Day, and in the midst of the sacred services—in which the rich pay for pews which they customarily occupy about the same amount as they would elsewhere, the more niggardly of them considerably less—and the poor, as elsewhere, are thrust into corners, but are perpetually called upon to pay for just such accommodations as in other Churches they might have for nothing.

We repeat it, we are not enemies of the Free Church System. We believe it to be one among other lawful ways of sus-

taining divine institutions, and maintaining the worship of God's House. We dare say that in certain cases it is the best plan, and will remain in permanent favor. Its projectors and supporters we honor as earnest and honest men, actuated by a true love of souls and a hearty zeal for the honor of God. If they have urged their cause with too much vehemence and precipitancy, this is the common fault of ardent and energetic workers. We sympathize with their motives, and we wish them better success than we dare to predict. But when they set up exclusive claims, charge other men with a breach of the Divine law, and stigmatize different methods as wicked and irreligious, we think it time to submit their system to a careful examination, and exhibit our reasons for doubting whether it be indeed that panacea for ills ecclesiastical which it sets its itself forth to be.

ART. IV.—THE MINISTRY A PLEASANT WORK.

1. *Memoir of the Rev. Legh Richmond*, by Rev. T. S. GRIMSHAW.
2. *Life, &c., of the Rev. Henry Venn*, by his Son.
3. *Life, &c., of Rev. Charles Simeon*, by Rev. WILLIAM CARUS.
4. *Memoir of Rt. Rev. R. C. Moore*, by J. P. K. HENSHAW, D. D.
5. *Memoir of Rt. Rev. A. V. Griswold*, by Dr. STONE.
6. *Bishop Chase's Autobiography*.
7. *Life of the Rev. A. W. Dwy*, by SAMUEL A. CLARK.
8. *Life of the Rev. William Duval*, by Rev. C. WALKER.
9. *Mrs. Henning's History of the African Mission*.

MUCH has been said, of late, touching the inadequacy of the support extended to the Ministry, and the privations endured by the Clergy in patient silence. The "shady side" of the matter has been earnestly dwelt on; and in some of the dioceses measures have been undertaken to remedy the evils.

And they can be remedied only when our laymen begin to realize that Christ has entrusted them individually with His honor and the interests of His Kingdom: that He never intended the Clergy to be left to serve alone. In these railroad days of ours, many a man buys his ticket or pays his passenger, takes his seat, grumbles at the conductor, expects to be carried along comfortably, and if anything goes wrong is ready to ask why *they* do not mend it. The poor minister has need to nurse and humor many such: a kind Providence, however, seems to provide in almost every parish some one man of a different stamp; one who had rather humor than be humored; one who talks about what "*we* must do," and not what "*they* ought to do." And how the heart of the parson becomes knit unto him! and how he doth learn by and by the meaning of the Apostle's prayer for deliverance from unreasonableness and wicked men. We wish good success to those who are trying to wake up these sleepy passengers; but, indeed, they slumber heavily.

The discussions to which we have adverted are very interesting, when we consider the effect they are likely to produce upon the minds of those young men whose attention has been

directed to the sacred Ministry. We do not doubt that such disclosures have the effect of turning back some who else might enter in ; and it is for this reason that we desire to dwell upon the thought, that, after all, the Ministry is a pleasant work.

We are aware that some dispute the opinion just advanced touching the effect of hardship and poverty in prospect, on the increase of the Ministry. It is well argued that no man who feels himself inwardly called and moved by the Holy Ghost to undertake this Office, is likely to be deterred by the sacrifices which it involves ; and that the Church loses nothing when men of less resolute and devoted hearts are frightened back into the congregation. It is true, beyond dispute, that when this issue is distinctly presented, and duty and interest stand opposed, the true man cannot long hesitate to rise up, leave all, and follow Christ.

But we suggest, apart from other considerations, that the question is not always so simple and well-defined as this argument supposes. Parents and friends have much influence in the matter ; and their suggestions and advices deserve and do receive no little weight. It need not surprise us that in their fondness they are slow to direct a confiding youth into a career of hardships ; and all speculation apart, we know that parents often resist a son's inclination to serve at the Altar, and offer many inducements to divert him from his purpose.

And what is this call to the Ministry ? A young man, whether in the following out of early training, or under the converting power of later impressions, devotes himself to God ; and in the sincerity of his soul determines that he will spend his days in the service of his Maker. The choice of a profession, then, must be determined by this consideration. He sees that the Church needs workmen, and that her cry for laborers is oft unheeded ; he recognizes in himself the ordinary qualifications for the work ; he is afraid to resist the appeal made for his help ; he discovers no other vocation in which he may as reasonably expect to be good, and to do good ; he feels that it is a great privilege to preach the unsearchable riches of Christ ; and his heart burns with a generous desire to labor for the souls of men. In the dictates of a conscience enlightened by enquiry and sanctified by prayer, and in the stern conviction of duty to which he is so led, he rightly owns the voice of God's Spirit.

But all this may not be perfectly clear ; his very modesty may cause him to hesitate ; he owes a duty, although an inferior duty, to his parents ; perhaps some are dependent on him, and he has trusts to fulfill which he cannot, without impiety, neglect. We have known instances of conscientious men

being much at a loss, and in the end greatly influenced by the judgment of others.

Now a father, for instance, takes up the October number of the *Spirit of Missions*. One report states,

"As I have not yet found the means to purchase a horse, I am obliged to go to my stations on foot. I have frequently walked twenty-four miles on a Sunday and preached twice."

And another, "My journeys will now be more comfortable. They amount, since November last, to three thousand and fifty-two miles, one thousand and fifty-seven of which I rode, and the balance was traveled on foot."

He reads in the Church papers, that there are clergymen, in this land of wealth and plenty, who seldom have meat upon their tables; he sees the grave proposition made, that gentlemen of means should contribute for their Minister's support a sum equal to the wages they pay a servant. Such specifications might be greatly multiplied.

Nor is this all: back of it lies a want of sympathy and interest which makes faithful labor ineffective. There is but little provision for sickness, age, and death. The Minister holds his all at the mercy of others, and can scarce survive the breath of the slanderer. His duties are confining and occasionally prejudicial to health.

And so, if the young man is not robust, it is argued that the Ministry will kill him; if modest, he hears that it is men of decided talent only who can do much good in the pulpit. Not unfrequently the young aspirant must break away from his friends, offend them, and incur the imputation of being headstrong and self-conceited, to carry out his purpose. An unfavorable impression then of ministerial life must have its effect upon the increase of the Order. Under the influence of this impression the word of encouragement will be withheld, perhaps words of discouragement uttered. Let the whole truth be spoken; but let us not exaggerate the evil, nor leave out of view the many considerations which so endear the ministry to him who has once proved it.

We agree, then, that the Clergy may well complain of neglect; as a body they feel the pressure of poverty; they have not the comfort and independence which the same men might find in other vocations. Occasionally they really suffer; but only occasionally. As a general rule they find all that is absolutely requisite, provided in some way or other; they succeed in feeding, clothing, and educating their children, and live in sufficient comfort not to feel the ridicule which belong to dilapidation and patchery. We were pleased of late to hear this testi-

mony from a Bishop who has seen hard times himself, and enjoyed extensive opportunities for observation. He said that he had yet to find the discreet and godly Minister who had come to absolute want, or whose family, through destitution, had fallen below their proper social position.

We own that there are exceptions; thus the men who are doing the rough missionary work, are sometimes in need; but they seem to expect it, and write good humoredly about it; and we are in good hope that those pedestrian brethren of ours (to whom all honor and all praise) will, after a while, have a good cabin, and a quarter-section of land that will grow in value enough to educate their children, and an Indian poney, so that they will go on foot only when they are minded so to do. Their own letters show that they did not go out into the wilderness with the anticipation of comfort and quiet.

Again, the privations of our Eastern Clergy are sometimes temporary; as they advance in years, and build up their cause, and attach the people to them, their worldly circumstances improve, and their latter days are better than the first. Nor can we forget that in some instances the fault is in the man himself. If a Minister is unthrifty and careless, if he marries a fair woman without discretion, raises up a family of rude, boisterous, disagreeable children, he may expect to suffer; and the case would be the same in any situation he may elect. The Clergy of real merit bear their trials patiently and in silence; the loudest complainants we have ever seen are men of this unthrifty, careless stamp; men whom the people say it is no use to help because they will not help themselves.

Making, then, these reasonable exceptions and allowances, we make bold to deny that the Clergy, universally or generally, are in anything like sordid poverty; straitened they are, and in the niceties of parochial calculation, put often on a very modest allowance; but there are few, very few, who "kill their own pigs,"* and fewer yet who sit down to hominy without the hog.

We deem, then, that every Candidate for the Ministry should make up his mind to endure some hardness, and to practice some self-denial; but if he be respectable in talent, and earnest in spirit, he may hope presently to marry, to support his family decently at least, and taking one year with another to live in very tolerable comfort. Thus fare the great majority; some do vastly better, and some do not so well. A great deal depends upon the wife; if she is prudent and industrious, and the

* Vide Debates of the New York Convention, 1855.

husband has the good sense to trust her judgment in those practical matters which she understands vastly better than he, we are very sure comfort and plenty will be found in their dwelling.

In this, as in every vocation, much must be trusted to kind Providence. The traveler climbing a mountain sometimes lifts up his eyes and sees as it were the end of his path; for it seems to be blocked up by some lofty wall of rock, or to reach the brink of a precipice. Yet when he pushes on, he discovers that there is room to pass along the foot of the stoney cliff, or the path drops down a little and skirts the abyss only to rise again. And thus in the journey of life, our way is revealed but for a few steps before, and opens to us as we advance.

We may be excused for repeating just here an anecdote which we heard from the lips of Bishop Moore, and which made a strong impression on at least one youthful auditor. He stated that at the time when he was a practitioner of medicine in the vicinity of New York, his means were very limited. One night, when about to retire, Mrs. Moore stated to him that she had not a quarter of a dollar, wherewith to go to market in the morning; his purse was equally empty; and they said their prayers, and laid them down to rest with right heavy hearts. But before many hours elapsed, a knocking was heard at the door, and a man enquired, is Dr. Moore within? A vessel in the harbor was about to sail at sunrise, and an invalid on board needed medicine and general directions. So the Doctor hastened to accompany his guide, received a liberal fee, and (concluded the good old man, with an emphatic pinch of snuff) "that day Mrs. Moore and I had a first-rate dinner."

Our view of Ministerial life is, however, altogether inadequate, if confined barely to its temporal comfort or discomforts. The love which men of the Army and Navy have for their professions, the enthusiasm of such explorers as Dr. Kane or Lieut. Herndon, show that a man's life consisteth not in the abundance of the things that he hath. Under the influence of professional ambition, the enthusiasm of Science, or the love of adventure, men will cheerfully expose themselves to heat and cold, danger and famine, and (what to a man of refinement is worse than these) to dirt and vermin. And we claim for the Office of the Ministry that, if discharged with reasonable fidelity, it is a work and labor of love; so that he who has proved it, finds it an engaging toil, and at each calm review of the past, is ready, despite its privations, to thank God who hath counted him worthy, putting him in the Ministry.

We have before us a number of biographies of men in very different states of life. Richmond, and Venn, and Simeon,

may be regarded as illustrations of that life which belongs to the higher clergy of the English Church. In the history of Bishops Moore, and Griswold, and Chase, we read the story of those who have borne the burdens of religion, as well as received its honors. For one had need for a time to combine the practice of medicine with his sacred duties; another to perform many a day's labor in the field; and the third to endure all the hardships and fatigues of any western pioneer. And we add another trio of the present generation: Duy, and Duval; and Messenger, whose memorial is preserved in Mrs. Hening's interesting book; the three pursued their studies together; they were most notable men among their compeers and excelled severally in intellectual vigor, in practical efficiency, and in earnest spirituality; and they all died before more than a very few years had passed since their ordination.

Now there is one marked impression which the perusal of these Lives leaves upon the mind: despite reproach and obloquy, hardship and pain, and death itself, these men gloried in their Office; they found it a pleasant work; their united testimony is that they served a good Master who amply recompensed them.

How touching is the testimony of Messenger, who encountered death in a few weeks after his advent to the shores of Africa. "I thought in coming to Africa that I was in the path of duty, and that I could be happy in no other field of labor—my mind is still unchanged, and should I be taken away I see no reason for regretting that I came." We might multiply such extracts; but it needs not; every reader must see that these men and all other like, bore an enthusiastic love to their calling.

We proceed to instance some of those particulars which render the Ministry a pleasant work to those who are therein engaged. And we may well place in the foreground the advantages it offers for working out our individual salvation.

1. Every serious Christian professes and endeavors to subordinate all earthly interests to his final safety, and desires to tread in that path, whatever it be, which shall most certainly conduct him to his rest. Now we remember that when God destroyed the old world, He saved Noah, the eighth person, a preacher of righteousness. It is not improbable that his safety and his preaching had a near connection. Had he barely stood on the defensive, he, one lone man, might have yielded to the evil arrayed against him; but his aggressive attacks on the hosts of the wicked, while they took none captive, did yet serve to keep his own soul watchful and courageous. In these

days of Pentecostal influence, the poorest preacher may look for better success than was given to Noah ; but at least he who labors honestly to save others shall save himself.

A young man in an irreligious or vicious community, is in danger of being beguiled and led astray ; but let him plant there the standard of the Lord and become its sentinel ; let him feel that in compromising his integrity, he adds to common guilt the foulness of the hypocrite and the traitor, and he dares not give back a step.

The minister of Christ stipulates before hand that he resigns all ambitions and worldly hopes : if the thought of covetousness steal into his heart, in a moment conscience loudly rebukes him for his falsehood. Religious thoughts cannot be drowned in worldly cares, for the ever-recurring duties of his Office are so suggestive that death and judgment recur to him again. If at times he is disposed to bend truth and duty to suit his ease, yet benevolence and justice forbid him to teach men so. He warms and wakes, in his efforts to warm and wake others ; and the very opposition he encounters stirs energies which might slumber, were they less often challenged.

We do not overlook the dangers which come from familiar contact with things sacred ; we do not forget that temptations to pride and ambition are incident to this Office ; we pretend not that the prophet's mantle will save the prophet's soul. But we affirm that a man of sincere purpose finds these employments most conducive to his spirituality. He walks and breathes in the Sanctuary of God : he slumbers hard by the Ark of the Covenant : he holds the bread of life continually in his hands : he handles good books, and communes with good men : he feels that much is expected of him, and when he puts on his vestment, is ashamed if his heart be not also pure and clean. It is by imperceptible steps that the Christian is apt to decline ; but such are the proprieties and engagements of the Ministerial Office that any diminution of his ardor tells at once on the efficiency and comfort with which he discharges his duty. Such thoughts as these have comforted many a poor preacher in his poverty and sorrow ; and the sacredness of his associations, and the facilities which he enjoys for working out his salvation, make him to account his toil the most excellent of all.

2. Next to this thought of personal benefit, we may place the consciousness of useful and dignified employment. It is true that Christ has dignified labor of every kind ; and that no employment is so mean that we may not therein glorify God and do good to man. As in the Sacraments, Christ's institution has

taken the commonest elements of life and consecrated them to the most sacred purposes, so is it in the power of Christian principle to ennoble the humblest employments, and to infuse into our most mechanical tasks a lofty and heroic principle. Sweetly doth Mr. Keble sing, (and few can sing more sweetly than he, save when he gets into the fog of indefinable, dreamy sentimentality :)

" We need not bid for cloister'd cell
Our neighbor or our work farewell :
Nor seek to wind ourselves too high
For sinful men below the sky.

" The trivial round, the common task,
Will give us all we ought to ask :
Room to deny ourselves : a road
To bring us daily nearer God."

But there are degrees of employment : it rises in dignity in proportion as it exercises the nobler faculties of the mind, and the best affections of the soul ; in proportion, too, as it promises rewards abundant, substantial and enduring. If the sphere in which a man moves is not adequate to his abilities, and his best energies rust in idleness, he cannot be happy. Pleasant is that work which commends itself as deserving to enlist all the enthusiasm of our nature, and whose just results imagination cannot conceive.

There is many an hour in the experience of the world's great men, when they are of the mind of that Eastern King whom Leighton tells of, "that caused to be graven on his tomb two fingers as sounding one upon another, with the motto, *non tanti est*—all is not worth that much." They feel that they have been playing a part with mock feasts, and tinsel crowns, and artificial thunders : pleased, because they set out to be pleased ; deluded, because they were at pains to acquiesce in the delusion.

The Minister has his dark hours ; but none such as these. He can truly say, *condo in æternum*. Experience as well as faith assure him that there is reality in what he does ; that the imagination which invests other work with an exaggerated dignity, fails to grasp the real greatness of his mission. If success crowns his labors, he will benefit men no little in their temporal capacity ; and yet these benefits are incidental and subordinate, for he has to do with man chiefly in his loftiest capacity as an immortal being.

These truths are partly recognized by the world ; the Clergy have no cause to complain of any deficiency in the respect that is paid to their persons. In their presence profanity is

silent, and vicious sentiments are repressed. They are expected to be unimpeachably honest and pure: to have a ready ear for every tale of suffering; to be found always on the side of sobriety, and kindliness, and law. We count not these things as hard exactions; the largeness of the demands made upon the Clergy, and the strict accountability to which they are held, are evidences of the high estimate placed upon their office and work. However the American character may be deficient in reverence, (and we cannot deny that our nation is thus deficient,) there is yet among the people a deep-seated reverence for the sacred Office. That Office is of itself a sufficient evidence of respectability: if borne with dignity, it will ensure its possessor great respect and deference; and the backwoodsman is ready to make his rough apology, if unknowingly he has committed any impropriety in the presence of a Clergyman.

The Clergyman may be sometimes embarrassed by the conventional proprieties he must observe, and wearied by impertinent intrusion; but his generous mind finds pleasure in the thought that he is the recognized friend of goodness, the resort of all who are in trouble and difficulty. We may yet further consider the ministerial office in its great divisions of preaching and pastoral labor; and in both of these departments discern much that is engaging and pleasant.

3. Next to the pleasure of knowing is that of imparting knowledge, especially if it be in our view of value to others. Of all teaching, pulpit-teaching is the most authoritative, and exerts the widest influence; in the course of years the minister who is possessed of any force at all, cannot fail to mould the sentiments and opinions of those who listen to him. The great outlines of his doctrine are very clear and distinct; the general acquaintance of his audience with the Bible affords him an inexhaustible store of allusions and illustrations; the incidents of parochial history, and the need of one and another parishioner, suggest many themes of discourse. And none can tell, anterior to experience, how much room there is for originality in the preparation of sermons. Of course, a wise man will not propound a doctrine of his own discovery, nor without great caution venture upon an exegesis that smacks of novelty; but if he be a thinker, and elaborates his material in the crucible of his own mind, so many are the stand-points from which the Gospel may be viewed, so many the connections of the articles of the Faith, so varied the states of mind for which the exposition must be adopted; and we may further add, so suggestive the course of the Ecclesiastical Year to one who notes it

well, that old themes may still be presented with freshness and beauty, and the story of Redeeming Love be told as though it had scarce been told before. The pulpit affords an admirable room for the exercise of talent: for calm logic, plain teaching, impassioned appeal, may all have a place there; dullness is utterly inexcusable there; for if a man knows what he is talking about, and utters it with reasonable earnestness, he will seldom fail to interest and instruct.

We have heard of the preacher rolling in desperation on his study floor, on Saturday night, for want of a subject; and we suppose that there are few but feel at times as if they could creep through a key-hole, and wonder that any one should have so little respect for their feelings as to linger in the Church and speak to them after their lame and staggering effort; but stay awhile: the next week the humbled man comes upon a thought, and he tries to get both the arms of his soul around it, and toils with it painfully up into the pulpit, and prays for heart enough and voice enough to speak it out. And with his first words he sees a hush and an expectation: he lays his hand upon some man's heart-strings, and makes him think, and feel, and tremble with new emotion. And the preacher goes home humbled, rather than elated; thankful that he, even he, can so preach the Gospel as to make men see its beauty and feel its power.

4. It is in the pastoral work, however, that we consider the chief pleasantness of the Ministerial work to reside. For the pastoral connection is scarce inferior in its warm attachments to the ties of nature; and it brings the minister, from time to time, into the most confidential relations with the very best people that this world owns.

Let us quote just here a few lines from the "Young Cottager," wherein Legh Richmond reports his conversation with Little Jane:

"My dear child, what is the meaning of the word Gospel?"

"Good news."

"Good news for whom?"

"For wicked sinners, Sir."

"And who brings this good news?"

"Sir, *you* brought it to *me*."

No wonder that the writer adds that he was melted into tears, and "felt a father's gratitude for a new and first-born child."

This experience is not uncommon; and in comparison with it we can mention none such triumphs. If after months of weary toil, the Minister finds a penitent whom he can comfort and encourage, and learns that his instrumentality was used to

bring that sinner to his right mind ; in a moment hardship is forgotten : his murmurings are remembered with a pang of shame : and he rejoices over the prodigal come back, with a joy akin to that of the mother whose son, at Jesus' word, sat up upon his bier and lived. In the exercise of the pastorate, every man remembers incidents of beauty and sublimity, which in pathos are not excelled by aught that is written in the books ; and there is a pleasure in having our emotions thus stirred, as we see proven in the morbid love of fiction so common in the world.

The Minister's register is wonderfully suggestive. He opens the page which records the funerals : perhaps the first entry is of little children, not divided in their deaths, and laid away in a common grave. He remembers them well ; and he remembers, too, that when he spoke comfort to the mother, she interrupted him to say, "Sir, it is a sweet thought to me that if I get to heaven, the first word I shall hear will be, *Mother !*" What can be more beautiful than that ?

And other names there are : of the aged man who went quietly to his rest ; and the young girl whose heart was strong through faith, and who died in all the pride of maidenly beauty ; and the prisoner, baptized in his lonely cell, and to whom the Priest extended that benefit which the Church reserves for the outcast, and pronounced to him alone the declaration of absolution ere he was carried to the scaffold. What Minister is there, who has not witnessed scenes so holy that he ever recurs to them with reverence, and seems to feel his heart purified by the recollection ? Happy they whose employments tend to foster their kindly emotions, and to keep off that induration of the soul which is, alas ! so commonly the result of age and earthly strife.

There are other considerations which we can barely touch upon. It is all important that a man should have confidence, not only in the goodness of his ends, but in the adaptedness of the means ; and the quiet confidence which a Clergyman of the Church has in the system to which he is pledged and the weapons placed in his hands, has no small influence upon his happiness.

Among the religious teachers of the sects about us, there are those whose sincerity we acknowledge, whose love for souls we greatly respect, whose zeal and spirituality we would emulate. And for such our profoundest sympathies are constantly excited when we see how uncertain is the foundation on which they stand. The ground is ever shifting under them, they are always mending up their machinery : each one seems to find it

necessary to make up a theology of his own, as if the Bible had just been placed in his hands with directions to draw up a Creed therefrom; and we believe that many are restless and unhappy about their Orders, for we cannot otherwise account for the heat exhibited when this question is alluded to.

A similar disquietude must belong to our brethren of the extreme left: who aim no higher than to establish the Church on a denominational basis—who are afraid to carry out the Church system, and become simply ridiculous when they imitate that of the revivalist—who are everlastingly twitted with the inconsistency of uttering liberal opinions, and pursuing an exclusive course of action. And the case is even worse with those whose "Catholic notions" are cramped in the Church, and who wear themselves out in the effort to persuade our Venerable Mother into the tricks and grimaces of the Italian dame.

Amid all this unrest, great is the satisfaction of the Minister who finds himself in a Church which he is assured has not been guilty of unnecessary division, and does not alter or obscure the plain truth of God. As a Christian man he reverences the mind of Christ wherever it is exhibited; but as Christ's Minister he feels himself neither at liberty to entangle himself with innovators upon Apostolic Order, nor bound to call down fire upon them. He has no theories to exhibit, for the Gospel entrusted to him is matter of fact and duty. Clad with a commission whose validity is beyond dispute, holding wide open the pure Word of God, propounding none other terms of communion than those which the ancients held; instructed to do his own duty, and to leave all others to the judgment of Him Who alone can discern the motives of the heart, as he passes into the chancel, and as he bows his head, well may he say within his heart,

"My foot standeth right: I will praise the Lord in the congregations."

Besides and above all these sources of comfort and delight, is that sweet hope of approbation and reward which dwelt of old in the breasts of Apostle and Prophet. In that mysterious interview upon the shores of Tiberias, Christ provided for His Apostles refreshment after their toil; as soon as they were come to land they saw a fire of coals there, and fish laid thereon, and bread. But this was not all. Jesus saith unto them, bring of the fish which ye have now caught. And even thus the faithful Minister looks by faith for that reward of Grace which Christ bestows on all who love Him; and more

than this, he anticipates another reward, none the less of Grace, in the happiness of seeing of the travail of his soul.

When one shall say, "You warned me, and I turned back from perdition;" and another, "You comforted me, and my tears of rebellious agony were exchanged for the gentler sorrow, the softer showers of a godly grief;" and another yet, "You watched with me, and uttered sweet promises, when I lay hoping yet trembling on the brink of eternity; and your words were the last I heard ere the angels carried me into Abraham's bosom:" when the heavenly hosts shall exclaim, "Come in, thou blessed of the Lord, wherefore standest thou without?" and when Christ himself shall cry "Well done;" what else can remain save to shine as the stars for ever and ever!

We have endeavored to set forth, with all sobriety, the things which are warranted by Christ's Word, and by the general experience of those Ministers whose heart is in the work. The half is not told: there is a decent reserve which forbids the Clergy to tell all they know, and see, and feel; sacred joys there are which they seem to hold as a secret between themselves and the gracious Giver of them—incidents of beauty and of pathos which it were profane to publish. Happy are the men, whatever their outward state may be, whose daily conversation is with the true, the beautiful, the good; whose privilege it is, in all their poverty, to enrich the world; and whose well-founded hope is to save themselves and those that hear them.

Our lamp burns low, and we are admonished to be brief.

Our lamp burns low. Will the reader forgive us if we tell him what we look upon by its darkening light?

Nothing very unusual: a little bed, and two little boys locked in each other's arms; the people say that they are sweet boys, and we are willing to believe it; yea, we must join in confession with Bishop Berkley, and own that we have the vanity to think them most wonderful and uncommon.

That sturdy little fellow with the clear blue eye, that never forgets anything, and says all his catechism with his grave five-year-old face; that knows no bad words, and puts us down by argument, if we are not careful in our logic. We would have him tread the way of safety, of honor and of peace.

And this black-eyed one, with the long lashes, and the open brow, and the pensive face: that has a heart as big as all outdoors; that folds his hands and bows his head so devoutly at Church on Prayer days; that keeps so busy thinking, he has

no time to talk—no wonder that our heart is bound up in the lad. To whom shall we give our little boys?

Oh, let the Church have them! She will clothe them with pure vesture, and fill their sweet lips with words of saintliness, and occupy their hands with that which appertaineth to the service of the Lord. We will teach them that the Ministry is a pleasant work, before whose glory all earthly honors fade away. For their sakes we will not grumble, even when our trials press us “sensible smart,” as old Hooker saith.

It may be that the reader has just such boys: to what better end can he devote them?

For, if when you are old and gray-headed, you shall look up pulpitwards to one who now claims your protection and nestles in your bosom; if you shall hear him tell how Christ Jesus came into the world to save sinners, while his countenance lightens with the theme, and the tear of gratitude glistens in his eye, and the pathos of his voice stirs even dull and sluggish hearts into sympathy and sorrow—oh! reader, if this shall happen, can you not die happy?

ART. V.—RECENT WORKS ON CHRISTIANITY.

1. *The Essence of Christianity.* By LUDWIG FEUERBACH. Translated from the Second German Edition by MARIAN EVANS, Translator of "Strauss' Life of Jesus." New York: Calvin Blanchard, 1855. 12mo. pp. 442.
2. *The Creed of Christendom: its Foundation and Superstructure.* By WILLIAM RATHBONE GREG. New York: Calvin Blanchard, 1855. 12mo. pp. 357.
3. *The Church in its Idea, Attributes and Ministry: with a particular reference to the Controversy on the subject between the Romanists and Protestants.* By EDWARD ARTHUR LITTON, M. A., Perpetual Curate of Stockton Heath, Cheshire, and late Fellow of Oriel College, Oxford. London, 1851. 8vo. pp. 707.

WE have placed these three volumes at the head of our pages for a special purpose. Not that they resemble each other, or that the work of Mr. Litton, the English Churchman and divine, is to be compared in any respect with either of the others, or that it belongs to the same class with them. But we place it in this connection, because we see in it an effort, undesigned, we dare say, to destroy in the public mind the authority of those Ordinances of the Gospel which Christ appointed; and because, also, we see in it, that same habit of speculation which in the other volumes is only more generally applied and exhibited in its ultimate but inevitable results. Mr. Litton appears to belong to that class of men who seem never to have had the first conception of the Church of England as being the Church of Christ, but who look upon it as an "Act of Parliament" Church, or, in its main features, as a merely human institution. Perhaps it is for this reason that he has become the pet of the British Government, and has been sent to Oxford to do its bidding—a Government which has robbed the Church in Canada of possessions sacredly hers by every principle of justice and common honesty; which gives £30,000 a year of public money to support Jesuitism at Maynooth, and withholds the Queen's Letter of Commendation from the Church Missionary Societies; which has refused to sanction the Revival of Convocation; and which seems resolutely bent on crushing every effort of her noble sons to elevate the Church above the *status*

of a mere Erastian establishment ; and which croaks and whines at such efforts as rank "Puseyism" and incipient Popery. We doubt not that men, once loyal and true, have lost all sympathy with the English Church, and have been absolutely driven over to the ranks of Popery by the selfish, worldly policy which, in all Church matters, has of late more and more characterized the British Ministry ; and which will, if persisted in, revolutionize the British Government, and that at no distant day. Everything seems now pointing in that direction, as to an event not far off. If the Church shall be driven to the necessity of trying the strength of her own foundations, independent of the Throne, it will be only fair that the Throne shall be permitted to make the same experiment, independent of the Church. Is the Throne ready for that experiment ?

Possibly, Mr. Litton's volume is one of the fruits of a natural and somewhat violent reaction from the extreme views of the late Romish perverts. We hardly know how else to account for the amount of undisguised Rationalism which has of late issued from the English Universities, and from Church of England divines, as well as from open and avowed Deists ; and with which such names as Maurice, Heywood, Williams, Donaldson, and Newman, are more or less intimately connected. We do not propose to examine Mr. Litton's several positions, as to the "ultimate doctrinal principles which lie at the root" of the Anglican and the Romish systems ; inviting, and important, as such a theme may appear. To do this thoroughly, would require a volume rather than a brief article. Whether he has, or has not, failed to do justice to principles which, in our judgment, lie at the very basis of all true Christianity ; or, whether he is a true representative of the old Reformers of the Church of England in this respect, we shall not now attempt to decide. We could not give a better answer to his objections to the Apostolate as a permanent Office, than appeared in the unanswerable argument of Bishop McIlvaine in our last Number. We have been struck with the ominous similarity of Mr. Litton's views upon this point, with those of Mr. F. W. Newman at an early period in his history.

A single point in Mr. Litton's "Idea of the Church," will give a fair specimen of his mode of reasoning. He says, "the polity of the Church grew up by degrees, and according to a natural law. The Church was permitted to develop her polity from within outwards. The want was always allowed to be felt before it was supplied." And again he says : "the Christian Society followed the law of all societies, which have their essential principles *within*. When it became necessary to put

on an outward form, it threw itself out by force of the spirit within, under Apostolic guidance, into such a polity as was "suited to its nature." He elsewhere protests, however, against Apostolic precedents exalted into Divine laws." And the great principle of Christianity, as distinguished from Judaism of old, and from false systems now, he considers, is to "work from within outwards," and not from "without inwards." And the maintenance of this principle, he contends, is to be the great antidote against the spread of Popery.

But such is not the relation of the "outward" to the "inward" in the Christian Dispensation. Nor was it in the Jewish. Nor was there, nor is there now, any such causative process in the one Dispensation or the other. Spiritual life in both, is not the result of "working from without inward"—which is a most rationalistic view of the source of our regenerate nature—but it proceeds from a different and higher source. Nor are the visible Institutions of the Christian Dispensation the result of any such "working from within outwards." In both Dispensations, as there is, in our two-fold human nature, a mysterious union of the material and the immaterial, so God has adapted His System of Grace, under both these Dispensations, to this two-fold condition; and has joined together the body and the soul of Religion, as it hath pleased Him. A different, and purely spiritual System, might do for angels, but it will never do for men in the present life. If, for obvious reasons, and reasons not alluded to by Mr. Litton, there is less of the "outward" in the Christian, than there was in the Jewish Dispensation, yet in neither was the one to be separated from the other, nor to be sacrificed at the expense of the other. In both, God connected the "outward" with the "inward," and what God hath joined together it is not for man to put asunder. And, the history of Christendom proves, that separation of the visible body and the invisible soul of Religion has never been attempted—which of course men have no right to attempt—without utter ruin to both. The "inward," divorced from the "outward," has always degenerated into the wildness of an insane fanaticism, or into the cold and dreary speculations of an infidel rationalism; and of this, England's religious history, and our own, are full of illustrations. All observation, among ourselves, shows, that the Church can never be established as a permanent and vigorous institution on American soil, except upon her own distinctive principles, honestly avowed and consistently illustrated. Whoever has watched carefully the history of Dioceses and of Parishes, knows, that the ignoring, or the undervaluing, of Christ's Visible Ordinances, or a false

liberalism, is, as a general rule, simply suicidal, and always fails to win respect from without our borders. While, on the other hand, wherever the beautiful Order of the Church system is fairly exhibited, free alike from Romish and Rationalistic devices and conceits, it is invariably found to meet exactly the real wants of the American character.

The most striking illustration of this truth, however, is seen in the results of the Reformation on the Continent, and especially in Germany. The point before us, is the very one on which the difference between the Anglican and Continental Reformation turned. In England, the Reformation was, first, the work of the Church in her corporate capacity, and second, was conducted strictly on the basis of Scriptural and Primitive Antiquity. It was, avowedly, a purification, a restoration of the Church to her condition as founded by Christ and the Apostles. And yet this great feature of the English Reformation Mr. Litton has altogether ignored. Not so upon the Continent. There, the Reformation was, in the first place, the work of individuals acting in their individual capacity; and in the next place, was guided by mere private judgment. And what is the result? The Reformation on the Continent has proved well-nigh a failure; so nearly so, as to throw vast moral power into the hands of the Romanists. A late and careful writer, and a Protestant, says in a letter from the Continent, "Deism has reigned almost triumphant over these Protestant countries." "Socialism, Pantheism, Deism, Atheism, and Practical *Diabolism* itself, have come over the cities and villages of Germany like the plagues of Egypt."* While, on the other hand, in

* The same writer from whom we have quoted above, speaking of France, adopts the following language of a German writer:

"In France, the 'Rationalists,' or rather—to adopt their own name—the 'Liberals,' are distinguished from the others by the fact that their fundamental principle is to have no creed; while they declare that freedom in faith, life, and inquiry is the first and only foundation of a genuine Protestant Church. To such a length have they gone in this, and so completely have they denied the right of the Protestant Church to bind itself by any creed, that one of their leading orators, the younger *Coquerel*, lately declared that if he were left to draw up a confession, as the creed of the Church, he would not subscribe it himself, for he would never fetter his conscience by a settled formula, or help to lay such an unevangelical yoke upon the neck of his fellow-Christians. Whoever, in religious matters, follows his own conviction and the teaching of the word of God, for the exposition of which he is responsible to his own conscience alone, is, in their opinion, a member of the evangelical Church: it matters nothing whether he agrees with the doctrine of the Reformers and the confessions of the synods or not. Hence, in their ranks you find every shade of opinion, from extreme Rationalism to the most stringent and orthodox Biblicism.

"It is very apparent that at the root of all this there is an utter want of any firm, conscious, living faith; and that it is only a variation of the old formula of unbelief, 'What is truth?'"

England, the prospects of the Reformed Church are growing brighter and brighter, the hopes of all Christendom are centering more and more in her, and she is planting the standard of the Cross in every part of the known world.

The argument does not, however, rest on mere consequences or results. If Mr. Litton will observe the manner in which the term *Ecclesia*, or Church, is used in the New Testament, he will perceive that in the numerous instances in which the word there occurs, (and it occurs about *one hundred and fourteen* times,) there is not one in which the Church Militant is spoken of as an *invisible* Society; and that the ordinary and necessary signification of the word renders the visibility of the Church a truth beyond dispute. He will find, also, the Church there uniformly described, not only as a Visible Society, but as a thoroughly organized Body, having grades of Officers, with full commission and authority to preach the Word, administer Sacraments, and exercise Government and Discipline. Long before the Canon of the New Testament was sealed, before a single Book of the New Testament was written, with perhaps a single exception, before the Inspired Apostles had all rested from their labors, the Visible Church had become a perfectly organized Institution, with all its essential features visibly and indelibly stamped upon it by the HOLY GHOST. And that same spirit of presumption, which, whether as Romish or Rationalistic, has dared to tamper with the Church as then established, has not hesitated to tamper also with the Canon of Scripture, with the Sacraments, and with every distinguishing characteristic of the Christian System.

We say, then, when we remember that the Church was established many years before the books of the New Testament were written—when we find in those books allusions continually made to the Church as an existing Institution, having its graduated Ministry distinctly and frequently recognized, one Order never interfering nor clashing with another—when we consider that, during all this time, the Church was under the immediate superintendence of the HOLY GHOST, specially promised and given to the Apostles to this very end, to wit, to lay the foundations and erect the superstructure of the Church of Christ; (Acts i, 3, 6, 7, 8; Eph. i, 22, 23, and ii, 20; John xiv, 26;)—when we remember that the very first light which dawns from the page of uninspired history discloses the Church established and built up in all parts of the known world on a similar basis and with certain features uniformly exhibited, and corresponding precisely to the evident and frequent allusions in the later books of the New Testament—we say that with these facts

before us, the man who dare tamper with such an argument in one respect, will never hesitate, if occasion arise, to tamper with that argument in every other respect.

To those among us, who concede to the Institutions of Christianity an apostolical, but not a divine authority, we commend the words of the immortal Hooker, at the close of his elaborate examination of this argument: "Wherefore let us not fear to be herein bold, peremptory; that, if anything in the Church's government, *surely the first institution of Bishops was from Heaven, was even of God*: THE HOLY GHOST WAS THE AUTHOR OF IT." Eccl. Pol. B. VII, ch. v, sec. 10.

Doubtless, every visible Institution of this Gospel may be perverted. So also, in an attempted explanation of the manner in which God blesses His own Ordinances, as the Sacraments of Baptism and the Lord's Supper, there has always been a tendency to theorize and dogmatize, both as to the degree of Grace conferred, and the mode in which that Grace becomes effectual upon our moral nature. Old-fashioned Calvinism could answer all such questions with the greatest particularity; and ultra-Sacramentarianism, now-a-days, is almost equally wise. For ourselves, as we see in the history of Christendom more and more of the mischief of theological speculations, we confess to a growing distrust of system-making in Divinity, and to a stronger love for the simplicity of Holy Scripture, and of the Primitive Creeds.

But it is bad logic, and worse theology, to reason, from the perversion of a divine Institution, or from our ignorance of its nature, against the fact, or the authority, of the Institution itself.

But, it seems, a low estimate is to be put upon the Institutions of the Gospel, as the only effectual check to the spread of Popery! That is, Apostolic Institutions are to be denied divine authority, in order to weaken the papal argument! Such a position is worthy only of a Jesuit. Of course, if there were no visible Institutions in Christianity, there could be no Popery. And so, also, he might go further, and say, and with equal reason, if there were no Christianity, there could be no Infidelity. But has Popery, indeed, such authority to rest upon, in Mr. Litton's estimation? Is it Apostolic in its origin? And as to his theory of "development," it is the very argument which Mr. J. H. Newman—who is too intelligent a Romanist to claim Apostolic precedent and patristic testimony for the Papacy—relies upon to sustain that gigantic system; and it is the very argument, also, which Rationalists and Secularians of all sorts, have always been in the habit of using.

This distinction between the *jus divinum immediatum* and the *jus divinum mediatum* is of great importance; nor do those who contend for the latter and lowest view—and with Mr. Litton it is so low as scarcely to be held at all—seem to perceive how directly they are playing into the hands of the Papists. As has been most truly said, “A Church aristocratical, originating in the Apostles, and not in Christ, is the Italian rock.” The battle which the old English Reformers and Martyrs waged in defense of the Reformed Church, was fought on no such ground as this. They held that the Church was built, once for all, “on the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone.” And it is a miserable confession for Mr. Litton to make, that the Church in which he professes to believe deserves no such reverence, and demands no such homage at his hands.

But the volume of Mr. Litton is not our principal theme now. We allude to it as a sad specimen of the sort of teaching with which the English Church is afflicted in such a day as this. These men, with all their affected horror of Popery, are the very men who indirectly are doing most to build it up; while at the same time they are strengthening the power of Dissent, and keeping back the good old Church from that noble, glorious position which God's Providence is calling upon her to occupy in every part of the globe where the British flag proudly waves.

It is to the other two volumes before us that our attention is particularly directed. Both are thoroughly infidel; both have been recently republished in this country; both, as we have reason to know, have met with an unexpectedly large sale; and both are startling witnesses to the kind of literature which is finding its way to the minds and hearts, and more and more moulding the opinions of, the American people. There is, among us, a fearfully low estimate of the dangers to be apprehended from this source. In England and on the Continent, as well as in the United States, a spirit has sprung up which, whatever its inciting cause, has increased prodigiously in boldness and intensity within the last few years; a spirit, which wears the Christian garb, which carefully eschews the open malignity of the infidelity of the past century, and which strives to bring all the deep mysteries and supernatural claims of our holy Religion to the alone test of human Reason. Whatever may be thought of our dangers from Popery, yet here, and most emphatically, is now the field of combat; in the tendency of the age towards a philosophical, and in the end, a practical heathenism. Nor is the danger the less, that the subtle poison

is diffusing itself imperceptibly. Unlike Popery, it wears no badges, provokes no prejudices, but on the contrary addresses itself with admirable tact, to the prevailing tastes and tendencies of the times. It is "Young America" trying its hand, first, at those awful Verities which Angels contemplate with reverential wonder; and then at the very foundations of the whole social structure. The Bible is robbed of its sacredness; its histories and narratives are branded as mere myths; its prophecies as the unmeaning rhapsody of excited phrenzy, or as the shrewd forecasting of a fine cerebral organization; its sublimest doctrines and holiest duties as deserving only of contempt; while the bonds which bind together the Family and the State are to be sundered, and mankind are to be turned loose, like so many brutes, in all the filthiness of unbridled licentiousness. And yet this vile poison is labeled, ESSENCE OF CHRISTIANITY!! and as such is scattered industriously among the people.

It would be a curious study to trace the history of Infidelity from the beginning in one aspect; that is, to see how it has varied its policy and changed its weapons, according to the different phases of Christianity. First, it came in the shape of furious and bloody *Persecution*; and thought to exterminate the "growing superstition" with physical weapons. But the blood of the martyrs proved the seed of the Church, and after ten fierce assaults upon the Faith had failed, the Roman emperor himself at last deserted the shrines of Paganism for the altars of the Crucified. Then, next came the war of *Ridicule*: when men, more than a match for modern skeptics in intellectual power, made a last effort to save the old hallowed idolatrous institutions of their age; in whose temples genius in every form and of the highest type had worshiped; and whose imposing ritualism, Painting and Sculpture and Poetry and Architecture had lent their divinest conceptions to embody and adorn; and to embalm, to be with Pagan Philosophy the future inheritance and curse of Romanism. But this warfare, too, ceased, when Christianity was seen to take its place as one of the great elements of power in the social world, and at length, a master spirit, to rule that world with undisputed dominion. And then again, after a thousand years of moral and intellectual decay and fermentation, of fusion and intercommingling of the world with the Church, until, to the common mind, nobody seemed able to tell where the one ended and the other began, and when the Revival of Learning awoke men to the consciousness of frauds, and impositions, and corruptions, then, at length, commenced the war of *Argument*: and Infidel-

ity thought to sweep away the very foundations of Christianity as an outrage alike on human credulity and human rights. But this warfare, too, has died out, save the occasional muttering of a blasphemer here and there; and Christianity, strengthened because purified in the conflict, has shown itself abundantly able to bear the brunt of any attack which the intellect and learning of the world can wage. And now, in our own day, we see a new development of Infidelity. It comes wearing the cunning garb of *Philosophy*. It has sprung from the very cradle of the Reformation. It admits, or professes to admit, all the great facts of Christianity. While in reality doubting everything, and having all the bitter scorn of Celsus, and Porphyry, and Voltaire, it yet professes to be the greatest believer in the world; only it has found out a new method of solving what it calls the inherent difficulties of Christianity. We have placed the two volumes of Greg and Feuerbach at the head of our pages, as illustrations of this aspect of Modern Infidelity.

Of these two works, the one is Modern Infidelity of the English, the other of the German type. The one, is common-place, popular, bold and outspoken, and, to use a Germanism, is addressed to the Understanding simply; the other, is subtle, speculative, subjective, and appeals rather to the Reason and the Consciousness. The one, is full of objections and cavils, and runs over with the alleged absurdities and contradictions of Miracles and Prophecy; the other, builds its foundation on the nature of Man; and so magnifies the finite into the infinite, so exalts the human that it shall be itself the divine and the only divine. The one, scouts at positive Christianity as an absurdity; the other, makes human nature itself to be Christianity; and so far from formally denying miracles, makes the supernatural human mind to be itself a perpetual miracle-worker, and the only miracle-worker in the world. The one, has all the cold, repulsive, sterile barrenness of practical Atheism; the other, apparently, and apparently only, stands before us in the blended roseate hues of an omnipresent Divinity. The one, virtually annihilates God by robbing Him of His personality, and denies to Him and to His creatures the guardianship of a perpetual Providence; the other, makes the Godhead to be nothing else than a system of Anthrotheism. The one, is Infidelity for the masses of the people, and furnishes cavils for the vulgar and unlearned; the other, is Infidelity for the man of polish and literary pretension, who aims at high culture and liberal attainments, for the Theodore Parkers and Wendell Phillipses of the age.

Before examining these volumes in detail, we have another

remark to make. We have unlearned one of our early errors, and we think a somewhat common one, in respect to the real character of German Infidelity. We were once wont to look upon this phase of German character with a certain degree of reverence. That the German infidel had in some way made a sad blunder, we did not doubt; still we looked upon him, in spite of his infidelity, as a type of manhood of no common order. We regarded him as standing aloof from the great mass of unbelievers, separated from the vulgar passions and opinions of other men, reposing in the calm dignity of an imperturbable quietude, rich in the hoarded treasures of the learning and wisdom of past ages, and gazing with a serene contemplative eye into the mysterious depths of his own spiritual nature. That such a man should doubt as to Christianity, we supposed to be only a proof of the peculiar temptations which beset exalted genius and profound scholarship. Alas! alas! That charm is broken. There are, doubtless, departments of human learning in which the Germans have made great attainments. Their very position in respect to race, language and history, has given them great facilities in this respect, and right well have they improved them. Shut out from the ordinary activities of life, denied by Providence from partnership in the great enterprises of the busy world, trained from early boyhood in their Schools and Universities to habits of uninterrupted application, to become mere book-worms and little else, it is not wonderful that the really active intellect of the nation should make respectable attainments in such branches of study as Philology, History, &c., and for which they deserve all due honor. Such patient plodding ought to glean something. But, our surprise is, that German scholarship has really accomplished so little, in comparison with the labors of the more mercurial Frenchman, and the matter-of-fact Englishman. And as for that calm dignified contemplation in which we invest the German scholar, it is the result altogether of a national trait of Character. There is, by nature, a sort of dreamy mysticism in the German, by which he never feels so much at home as when enveloped in a mingled cloud of tobacco-smoke and transcendental fog. That there is no reality, no solid foundation, nothing in the nature of things, on which this predominant feature of German scholarship expends itself, and which it reaches as a practical result, is evident from the palpable fact, that one philosophical theory after another has been chasing each other, ever since German Philosophy had a name. Compare, for example, Kant's Pure Reason, and Fichte's Doctrine of Science, and Schelling's Doctrine of Identity, and Hegel's Absolute Idealism, and Jacobi's

Philosophy of Faith, and Feuerbach's Theory of Feeling, and see how little faith these men have in each other, and how little confidence, even by their own confession, we need put in them all.

But what is most observable in them, we mean those of them who are most openly and avowedly infidel, their rejection of Christianity as a supernatural System, is not a result of that transcendent wisdom which rests on a profound Philosophy. Not a bit of it. We once thought so. There is no class of men who evince more bitter hatred of the Cross than they. None who exhibit a deeper or more settled hostility to the humbling doctrines of the Gospel. It is with them, as it is with infidels in all times and in all places; it is the pride, the self-will, and self-love of the depraved heart, which has made them despise the Religion of the meek and lowly Jesus, and kept them from bowing in child-like docility to His teachings. And hence, we do not look with any very profound reverence upon those men in our country who are trying to ape the German scholar, who, with conceit enough to float a seventy-four gun ship, placard their wisdom as a false woman placards her virtue; and think themselves vastly profound if they can babble a little about the "objective" and the "subjective," and can speak disdainfully of the old battlements of the Faith which the Fathers witnessed, and the English Martyrs defended with their massive learning, and sealed with their heart's blood. All around us, especially in New England, this miserable German *cockneyism* has been experimenting in theology for years, and it has at last precipitated from its alembic an anomalous solution commonly known as "*Bushnellism*;" but which appears to be little else than a weak tincture of primitive Heresy, German Rationalism, and defunct Calvinism. Nor, is it strange, if within our own blessed Communion, men who go to this German fountain for their methods of reasoning, and their theory of Inspiration, should be heard trying to lisp this same "speech of Ashdod." No! the results to which German speculation has already come, should be enough to sicken sensible men of all such aspirations; and should teach them that the old foundations of the Faith, proved and found sure, are enough for them, and enough for us all.

But to return to the volumes before us. Feuerbach does not write as a philosopher, that is, as a mere philosopher. While he is an intense Idealist, and a thorough Rationalist, yet he does not make it a point to show how far he agrees, or disagrees, with Kant, or Hegel, or Fichte, or Schelling, or Jacobi. And

yet he is fully capable of appreciating their subtlest distinctions, and of spinning metaphysical cobwebs with either of them. Himself a victim of that dreamy subjectivism which, since the days of Hume, has gone on vibrating between idealism and nihilism, and ending at last in universal skepticism, yet his object in this book is not to construct a System of Philosophy. There is a patent antagonism to Christianity in all that he writes; we feel that we are not dealing with a dreamy mystic, but that we taste the gall and bitterness of a deep intense hatred of the Cross. It is not the beautiful evanescent colors of the rainbow perpetually floating before us and eluding our grasp; it is the lurid darkness of the cloud settling down upon us portentous with coming wrath.

We shall not go into a very minute exposition of Feuerbach's system. In the First Part of his book he attempts to reduce all the prominent Doctrines of Revealed Religion, from first to last, all the great Facts and Truths which our faith embraces, to a mere system of Natural Religion; and to account for the origin of these supposed Facts and Truths, by alleging that they address themselves to certain known or imagined wants, aspirations, and convictions, of the human mind. That is, man needs, or thinks that he needs, such a Truth, or such a Doctrine, or such a Sacrament, or such a Saviour; and so he comes to conceive of it as a reality. Not, however, that the conception has the slightest real connection with objective existence; and here we have the *proton pseudos* of this whole School of Idealists. This is the burden of his argument in the first 240 pages of his book; and here he expends his ingenuity and exhausts his power of keen and subtle disquisition.

In his Second Part he openly assumes the offensive, and levels all his forces against what he terms the Contradictions of our Religion as held under these various forms of Doctrines and Institutions; contradictions as to the Existence of God, His Nature, His Revelation, the Trinity, the Sacraments, Faith, Love, &c. And here the real spirit of the man displays itself without disguise; and the speculative philosopher becomes the bold calumniator. And so, the result to which he would finally come is, that our Religion is, in the first place, a cheat, and in the second place, a miserable affair even at that.

His whole system is based upon a few primary definitions. Admit these, and he feels that his conclusions are inevitable. But in these definitions, drawn carefully and with his eye fixed upon the end in view, he sets at naught clear and well established facts of Mental Science, as well as our own conscious

mental operations.* Thus, "Consciousness of the objective," he says, "is the self-consciousness of man." p. 23. "The power of the object over him is therefore the power of his own nature." p. 24. And in this simple definition, he lays the whole foundation for that pretended exaltation of man which is the basis of his whole system. God, Nature, Law, positive duties as the result of command, are simply impossibilities. And so he says, "Every being is sufficient to itself. No being can deny itself, i. e., its own nature. No being is a limited one to itself. Rather, every being is in and by itself infinite—has its God, its highest conceivable being in itself." p. 27. "Such as are a man's thoughts and dispositions, such is his God. So much worth as a man has, so much and no more has his God. Consciousness of God is self-consciousness; knowledge of God is self-knowledge. By his God thou knowest the man; and by the man his God: the two are identical." p. 33. "The antithesis of divine and human is altogether illusory; that it is nothing else than the antithesis between human nature in general and the human individual; that consequently the object and the contents of the Christian Religion are altogether human." p. 34.

And this idea he pursues in all its particularity, and in its widest possible application, not only to God and His attributes and requirements, but to His Word, Sacraments, and Ordinances. And here we have the key to his whole system. All the Truths, Doctrines, Institutions, and Sacraments, of Revealed Religion, are, at the best, but the reflections of man's own nature; the expression of that which man is conscious of in himself. The Mystery of the "Creation out of nothing," is only "subjectivity exempting itself from all objective conditions and limitations, and consecrating this exemption as the highest power and reality." p. 140. "Miracle is only a product and object of the imagination, and hence Creation out of nothing as the primitive miracle, is of the same character." p. 140. "When thou sayest the world was made out of nothing, * * * thou thinkest God by himself, i. e., absolutely unlimited subjectivity, the subjectivity or soul which enjoys itself alone, which needs not the world, which knows nothing of the painful bonds of matter." p. 149. And yet again he says, "The Creation out of nothing, i. e., the Creation as a purely imperious act, had its origin only in the unfathomable depths of Hebrew

* The reader who wishes to see the ablest exposure ever yet made of these German fallacies, as to the facts of Consciousness, will find it in the dissertations of Sir W. Hamilton. The origin and progress of German Rationalism are clearly given in Morell's *History of Modern Philosophy*.

egoism. * * * Theoretically considered, it is a baseless air-built doctrine, which originated solely in the need to give a warrant to utilism, to egoism." p. 158.

Of the Trinity, he says: "Man's consciousness of himself in his totality is the consciousness of the Trinity." p. 95. "The Trinity is, therefore, originally nothing else than the sum of the essential fundamental distinctions which man perceives in the human nature." p. 295. And yet this same doctrine of the Trinity he subsequently maligns by saying, "thus in the holy mystery of the Trinity, that is to say, so far as it is supposed to represent a truth distinct from human nature—all resolves itself into delusions, phantasms, contradictions, and sophisms." p. 299. This is Feuerbach's "Essence of Christianity"!

Prayer, he describes as "the self-division of man into two beings—a dialogue of man with himself, with his heart. * * * In prayer, man turns to the omnipotence of Goodness;—which simply means, that in prayer man adores his own heart, regards his own feelings as absolute." pp. 166, 169.

"God is the affirmation of human feeling; prayer is the unconditional confidence of human feeling in the absolute identity of the subjective and objective, the certainty that the power of the heart is greater than the power of nature, that the heart's need is absolute necessity, the Fate of the world." p. 166.

"It is an extremely superficial view of prayer to regard it as an expression of the sense of dependence. It certainly expresses such a sense, but the dependence is that of man on his own heart, on his own feeling." p. 167.

His theory of the Sacraments is, that the whole virtue of the Sacraments consists in the natural properties and uses of the elements themselves; that is, in washing, and in eating and drinking. Any such thing as supernatural Grace accompanying the reception of Baptism, or the Lord's Supper, is of course not to be thought of. He says, "the water of Baptism, the wine and bread of the Lord's Supper, taken in their natural power and significance, are and effect infinitely more than in a supernaturalistic illusory significance." "That which is, or is supposed to be imparted in the water, bread, and wine, over above these natural substances themselves, is something in the imagination only, but in truth, in reality, nothing." p. 11. "The necessary imminent consequences and effects of this religious materialism, of this subordination of the human to the supposed divine, of the subjective to the supposed objective, of truth to the imagination, of morality to religion,—the necessary consequences are superstition and immorality:

superstition, because a thing has attributed to it an effect which does not lie in its nature, because a thing is held up as *not* being what it in truth *is*, because a mere conception passes for objective reality; immorality, because necessarily, in feeling, the holiness of the action as such is separated from morality, the partaking of the Sacrament, even apart from the state of mind, becomes a holy and saving act." p. 312-13.

Concerning Inspiration, he teaches: that "the belief in Revelation exhibits in the clearest manner the characteristic illusion of the religious consciousness." p. 266. "In Revelation man goes out of himself, in order, by a circuitous path, to return to himself! Here we have a striking confirmation of the position, that the secret of theology is nothing else than anthropology—the knowledge of God nothing else than a knowledge of man!" p. 267. "The belief in Revelation not only injures the moral sense and taste—the æsthetics of virtue; it poisons, nay, it destroys, the divinest feeling in man—the sense of truth, the perception and sentiment of truth." p. 269. "The Bible contradicts morality, contradicts reason, contradicts itself, innumerable times; and yet it is the word of God, eternal truth, and 'truth cannot contradict itself.'" "How does the believer in Revelation elude this contradiction between the idea in his own mind, of Revelation as divine, harmonious truth, and his supposed actual Revelation? Only by self-deception, only by the silliest subterfuges, only by the most miserable transparent sophisms. Christian sophistry is the necessary product of Christian faith, especially *of* faith in the Bible as a divine Revelation." p. 271.

These brief extracts are enough to show the spirit of the man and the character of his writings. We have seen how he disposes of such subjects as the Nature of God, the Trinity, Miracles, Revelation, Prayer, the Sacraments. We might multiply quotations to show how he accounts for such Doctrines as the Incarnation and Passion of Christ, the Atonement, the Resurrection, the "Christian Heaven," &c. &c. But it is horrible to copy such blasphemies, nor would we allude to them except as illustrating the kind of teaching which, through the power of the press, is striving to gain possession of the public mind. And this, again, is Feuerbach's "Essence of Christianity."

If space permitted, we would present his theory of Marriage. Of course this *Anthropotheism*, or making man to himself the only individual Sovereign, strikes a fatal blow to everything like law and order, and in the direction which we are now considering does away completely with that sacred institution,

which is the bond of all social virtue, leads of necessity to the degradation of Woman, and prepares the way at once to worse than Asiatic licentiousness and barbarism. Here, in the mutterings of these great high priests of Rationalism, to a far greater extent than is generally supposed, are the real fountains of those putrid streams which are now flowing over the surface of society—the “Fourierism” and the “Free Love System”—and in connection with which, the names of Parke Godwin, Brisbane, Nichols, Greeley, &c. &c., have been more or less conspicuous. This spirit of lawlessness, this restlessness under the restraints of Government, is one of the worst features of our times, and threatens, sooner or later, to test the strength of our civil institutions. And hence, this mis-called Philosophy, with all its flings at Priests and Sacraments, is as thoroughly inimical to the State, as it is to the Church; and the Philanthropist, no less than the Christian, ought to spurn it with unutterable disgust and abhorrence.

As we have said before, the whole strength of Feuerbach's book lies in his definitions. Admit these, and such truths and realities as God, His Law, the Trinity, Sin, Revelation, the Atonement, Repentance, Faith, the Sacraments, the Church, Pardon, Eternal Life, are, of necessity, the merest absurdities, and all attempts to commend them, the shallowest sophistries. And here, beyond question, we have the secret of this book, and of this whole System. This infidelity always lights upon those points which involve man's antagonism to his Maker. It is the death-struggle of a depraved heart, the mighty wrestling of a gifted but fallen, desperate spirit in war with its SAVIOUR and final JUDGE; seeking its hiding places of lies, and making its covenant with death. This German Rationalism is the greatest master-piece of Satan, which the infidelity of man has ever yet given to the world. It throws Nero, and Julian, and Voltaire, and Hume, and Paine, completely into the shade. And yet all this miserable stuff, this blasphemous self-conceit, is paraded before the young men of our country as the very “Essence of Christianity”! And this same System of mis-called Philosophy is read, studied, and more or less adopted by men calling themselves Christians, and Christian ministers. And we have reason to fear that the same habits of speculation have insinuated themselves even within the borders of the Anglican Communion, if not our own. Read the extracts above given on Revelation and Inspiration, and on the nature and Grace of the Sacraments, and compare them with teaching put forth with great confidence by professed Churchmen, and say, if there is no need of caution? if there is no profane spirit of Rational-

ism, dogmatizing with all confidence, and striving to bring the deepest mysteries of God to the alone tribunal of Human Reason and Human Consciousness? and undermining the Faith of the Church in the supernatural character of Christ's Word and Institutions? That this deadly poison has worked, and is still working, terrible mischief outside of us, and all around us, we positively know. That there is no danger, directly or indirectly, to ourselves, from these habits of irreverent speculation, none would more rejoice to believe than ourselves.

Of the other work before us, Greg's "Creed of Christendom," less need be said. It is the work of an Englishman, and, as he calls himself, "an unfettered layman." He seems to have written it in and from the consciousness that Francis W. Newman's "Phases of Faith," was a failure, and that no such insipid, lisping, limping Infidelity as that book contains, is worth defending. He comes before the world, therefore, in his own colors, as an avowed enemy of the Christian Faith. He hardly deserves to be compared with the three prominent infidels of the last century; who, for the last hundred years, have exerted such prodigious influence. It is the freshness of the attack, the presence of the blasphemer, and this alone, which gives him the slightest claim to notoriety. He has neither the grasp, acumen, or plausibility of Hume; nor the bright, sparkling genius of Voltaire; nor the cunning, hypocritical sophistry of Rousseau; each of whom, by the by, owed their infidelity to Romish education or influence. For Voltaire was educated by Jesuits, whom he hated and despised with all the intensity of which his nature was capable; and Rousseau was a Romanist by profession until after he reached the age of forty years. But Greg resembles them all, at least, in his bitter hostility to the Gospel, and in the unscrupulousness with which he assails it. And yet, to his credit, it should be said, he is not guilty of the gross vulgarity of Thomas Paine, nor does he exhibit that malevolent spirit of *diabolism* which filled the heart and the pages of the French infidel. Voltaire summoned his associates to "confound the infamous," to "crush the rascals," to "strike, but conceal the hand." Still the same spirit of undisguised hostility to the whole system of Revealed Religion, breathes in his pages, from beginning to end.

The sum of his teaching is thus stated in his own words: "The tenet of the Inspiration of the Scriptures is baseless and untenable under any form or modification which leaves to it a dogmatic value; that the Gospels are not textual and faithful records of the sayings and actions of Jesus, but ascribe to him words which he never uttered, and deeds which he never did;

and that the Apostles only partially comprehended, and imperfectly transmitted, the teaching of their Great Master." p. 7. While he maintains that "every doctrine and every proposition which the Scriptures contain, whether or not we believe it to have come to us unmutilated and unmarred from the mouth of Christ, is open, and must be subjected to the scrutiny of Reason." p. 287.

As to the authority of Christ, he says that "the fact that he held a conviction which he shared with the great and good of other times, can be no argument for ascribing to him divine communications distinct from those granted to the great and good of other times." p. 268. And he says, that "the general concurrence of the evangelical histories, and their undesigned and incidental intimations, lead us to conclude that Jesus did share the mistakes which prevailed among his disciples." p. 271. And he comes to the conclusion that when it is God's "will that Mankind should make some great step forward, should achieve some pregnant discovery, He calls into being some cerebral organization of more than ordinary magnitude and power, as that of David, Isaiah, Plato, Shakspeare, Bacon, Newton, Luther, Pascal, which gives birth to new ideas and grander conceptions of the truths vital to humanity." p. 268.

But we have quoted enough. To transcribe his irreverence and his blasphemies,—and this of truths and doctrines around which our hearts cling with mingled reverence and tenderness and hope, which are our solace in life, and our support in the last trying hour—is a task which we shall not impose upon ourselves. Nor is it necessary. As for the argument of his book, there is nothing in it that is new; nothing that has not been answered again and again; while the volume abounds in shallow sophistries and senseless cavils which only betray the weakness of their author, and do not deserve refutation.

In view of these fresh and bold attacks upon the Faith, the important question comes up, what is our duty as Christians charged with such a high and holy trust? It is, to make the common mind and heart of the Church, and especially the minds and hearts of the young in Christ's Fold, familiar with the old Truths just as they have been handed down to us. It is, to hold fast the doctrine of Inspiration, as a fundamental truth of our holy Religion, in the full belief that "Holy men of old spake as they were moved by the Holy Ghost." But the precise point of transition between the Supernatural and the Natural in Revelation, where the one ends and the other begins, will, perhaps, ever remain as intangible as it is in the work

of personal holiness in the human heart; or as is the line which, in the natural world, divides the shades of night from the morning twilight. Miracles and fulfilled Prophecy must still be to us vouchers of the Divine Message; and the fact of both Miracles and Prophecy must still rest upon the unbroken chain of the Church's testimony, "The Pillar and Ground of the Truth." The Christian Sacraments must still be received in the fullness and blessedness of their first gift. The Church must still be to us Christ's Body, divinely framed and fitted for its appointed work. In fine, not a point must be given up, not a hair's breadth of this whole ground yielded to a fancied expediency, or to the boldness of a rationalistic Philosophy. To drive us from these old fortresses is the cunning policy of the foe; and hence we rejoice to see writers like Canon Wordsworth burnishing up the old well-proved weapons of this warfare.

And when we have done all this, we have only reached the point where our work is really to begin. That unyielding conservatism, in all essentials, for which we have been pleading, is entirely consistent with that pliability and elasticity in respect to which the Romish Church is noted for its consummate wisdom; and our own for her want of it. Outside of us, the tendency is, to ignore all such things as Creeds, Confessions and Institutions, and to merge Christianity in a mere system of (fancied or real) Philanthropy; or to make Christianity to consist in mere *Humanitarianism*. Among ourselves, the tendency has been to lose sight of philanthropy, and to make Creeds and Institutions the beginning and end of Christianity. We hear it said, that Christianity is losing its influence, and that the Clergy are losing their hold on Society. If the popular religionism of the day will, for its own selfish gratification, lavish its gold in barricading itself all about with pomps and splendors, while poverty and wretchedness, uncared for and unsympathized with, are driven to Voluntary Associations for relief—and if the world will persist in mocking and jeering at such empty show enacted in Christ's name as a mere sham—and if the Clergy are willing to be hired to do such service, to hallow such vulgar, gaudy pageantry with the solemnities of their Office, and then complain that they are losing their hold on Society—what then? Or, if the spirit of *sectism* shall so creep in upon us, that Churchmen will prefer to do the work which Christ gave the Church to do, in their own way, rather than in Christ's way, and so the Church be brought to dishonor—again we say, What then? Is Christianity at fault? Is it

that its old fortifications are undermined? Does the Church need re-constructing? Must she cast about her for some new arguments on which to rest her claims to public confidence? Away with such a notion. It is simply because the Church—her Clergy and her laity—is shamefully neglecting to fulfill her high and holy mission in the world. Hence it is, and hence only, that the world looks upon the Christianity of the times as a solemn mockery—a mere conventionality—a passport to good society. All the arguments in the world can never make men love and revere such a religion as this.

No: We must hold the Faith, not only as a fixed Truth, but as a living thing. Instead of looking upon our religion as one of the elegancies of life, instead of carrying all the distinctions of *caste* into the Body of Christ, and then telling men how exceedingly orthodox we are, we must use another kind of argument. The Faith must reach the heart, kindling the warm emotions, rousing the dormant energies of our whole moral nature; so that we shall indeed *be* what we believe, and *do* what we teach. Here is the real difficulty, and the only real difficulty. The heart is wanting. Canons, Memorials, Machinery of all sorts, all good enough in themselves, will never reach the seat of this disease. Even the giving of money, for which men are now pleading, is not all that is necessary. For this, at best, is the very lowest form of Christian charity, and it may be no charity at all; but only the expression of a more refined, yet intense spirit of selfishness. To get our charity and our religion done by proxy is one of the great mistakes of the modern Church. It is easy enough to indulge in religious sentimentalism, and to give largely of our money, without one particle of self-sacrifice, and while absolutely nothing is done to bring the power of Christian sympathy to bear upon the objects of our charity. Let us draw near to Bethlehem, Gethsemane, and Calvary. And at the foot of the Cross, the love of Christ shall so constrain us, that we shall count all things but loss for the excellency of the knowledge there attained. Then we shall learn how to unloose the bands of our exclusiveness, to abandon our insulated social prejudices, to yield ourselves to the promptings of a true Christian sympathy, and to exhibit, as Christ did, in our own labors and example, that far-reaching principle of benevolence which embraces all the social, moral, and spiritual interests of our race. This is the Philosophy, with which unlettered Galileans humbled and subdued those mighty masters of human thought, who, in intellectual greatness, have rarely found a peer in later times. It

is this simple, unquestioning, obedient Faith in Christ, which is to be the great argument with Infidelity in our own day.

"Thou hast spoken—I believe,
Though the oracle be sealed."

This it is, which, with its magic power, is to shut the mouths of lions; put to silence the gainsaying of ungodly men; *rebuke the presumption of party leaders*; cause to cease our internal controversies; fill to overflowing our Missionary treasuries; send the heralds of the Cross into the moral wastes of the earth; and bring into the Church at home the crowds who are now deserting us.

We rejoice in the brightening evidences that this good work is already begun. Churchmen in all directions, East and West, North and South, are growing sick of an unchristian party warfare, and are inquiring, not how many points of difference they can find in those who receive the same Creeds and the same Articles of Belief, who worship at the same Altar, and mingle their hearts and voices in the same words of Prayer and Praise; but how many, in which they are really one. If they are quiet, they are yet in earnest. Two frogs croaking in a slough will make more noise than twenty oxen working on the river's bank. As true Churchmen know each other better, they will love each other more; for a common sympathy always unites them. The awful presence of great duties, great dangers, and great hopes, will, we trust, rebuke into a silence which knows no waking, the fell spirit of faction; and the solvent power of Christ's Love will unite, on the Catholic basis of our common Faith, hearts and hands which have long been estranged from each other. And if, alas! there shall still be those among us, whose continual study it is, to insist on their own private, narrow, self-imposed tests, and so, to stir up strife and discord, and alienate the hearts of Brethren, let us not judge their motives; but rather, pledge ourselves anew to the great work of Christian Charity.* So shall that last, that sublime prayer be answered: "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME."

* I Cor. xiii, 7.

ART. VI.—MODERN MILLENARIANISM.

1. *Theological Essays*, by FREDERICK DENISON MAURICE, M. A., Chaplain of Lincoln's Inn, late Professor in King's College, London. From the second London edition, with a new preface, and other additions. Redfield, New York. One volume, 12mo. pp. 369. New Haven: T. H. Pease.
2. *Maurice's Letter to Rev. Dr. Jelf, on the word "Eternal."* New York: C. S. Francis. Svo. pp. 48.
3. *The Voice of the Church on the Coming and Kingdom of Christ; or a History of the Doctrine of the Reign of Christ on Earth.* By D. T. TAYLOR. Boston. 1 Vol. 12mo. pp. 420.

AMONG other primitive heresies and errors of which we have seen the revival in our own day, and which seem to have had their periodical cycles from the beginning, one which has of late been put forth with great positiveness and ability, is the old Millenarian theory, and the notion of the Ultimate and Final Annihilation of the wicked. We have placed two or three works at the head of our pages, rather as representatives of this class of writings, than with the intention of rebutting their positions. Our aim is to present an independent argument for the Truth, rather than to chase a flimsy sophistry—which in all such matters we regard as the truer wisdom. We shall therefore allude to the writings of these theorists, only so far as may be necessary to illustrate our meaning.

It is evident that the most mischievous of these errors is that which maintains the utter final annihilation of the wicked, and so denies their endless punishment. After a careful examination of the writings of this class of men, we are convinced that their chief error consists in not first definitely establishing, in their own minds, the biblical uses of the words Life and Death, and the kindred terms. On the whole subject we beg to suggest the following remarks:

In reference to man, in his present state of being, the words Life and Death, in the Holy Scriptures, have the three following meanings:

1. They denote *natural* or *physical* Life and Death.
2. They denote *moral* or *spiritual* Life and Death.
3. Metaphorically, *Life* is *Happiness*, and *Death* is *Misery*.
4. In reference to man, in his future state of being, Life and Death are predicated of different classes of men, and are

termed *eternal Life*, or *Life eternal*, and *eternal Death*, or the *second Death*.

Now the question is, What is the meaning of the words Life and Death, in this fourth use of them? These writers seem to think, that Life here means "immortality," or a never-ending existence; and that Death here means annihilation, or, as they term it, "perishing," in the sense of ceasing to exist. They reject all the meanings which these words have when applied to man in his present state of being, and adopt other meanings entirely different, and meanings which appear to us to be without example in the Word of God.

Remarks on these four uses of the words Life and Death.

I. *Natural or physical Life and Death.*

This use of the word Life is found in Gen. ii, 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," (or, a living being, or person.)

Natural or physical Death is mentioned, Gen. xxv, 8: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years: and was gathered to his people: and his sons Isaac and Ishmael buried him."

The question now arises, What is the nature of this physical Life, and this physical Death? Is the one immortality, or never-ending existence? and the other annihilation, i. e. "perishing," or forever ceasing to exist? Certainly not. Natural life in man, is the temporary union and coöperation of an immaterial spirit, and an organized material body animated by what we call animal life:—and natural death is the cessation of this union and coöperation, whereby the animal life becomes extinct, the material body "returns to the earth as it was," and the immaterial spirit "returns to God who gave it." (Eccles. xii, 7.) (Brute animals are not possessed of immortal souls, but they have animated material bodies, and are guided by what we call instinct. Hence their souls or spirits are supposed to become extinct at death. Eccles. iii, 21: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?")

That the spirit, the rational and immaterial soul of man, does not cease to exist and be active, at death; but that it passes into another state of existence, in which it is either happy or miserable; is indicated by the Scriptural expressions used to describe natural death: e. g. giving up the ghost, (Gen. xxv, 8: above,)—departure of the spirit or soul, (Gen. xxxv, 18,)—see also Eccles. iii, 21, before cited. Hence the dying

Stephen prayed : " Lord Jesus, receive my spirit," (Acts vii, 59.) And Paul had a " desire to depart" out of this world, and to be with Christ, which he deemed advantageous to him, (Philip. i, 23 :) and he repeatedly spoke of his death, as being only a departure from this world, (2 Tim. iv, 6 ; Acts xx, 29.) And our Saviour told the expiring thief, " This day shalt thou be with me in Paradise," (Luke xxiii, 43.)—See also the parable of the rich man and Lazarus, (Luke xvi, 22–31.) Most of the pagans have believed in the immortality of the soul, or that it exists in another state, after the death of the body. And these writers seem fully to admit, that natural death does not terminate the existence of the soul ; though they suppose that the second death will produce such a result in the finally impenitent.

Neither is man's material body annihilated by natural death. It returns indeed to the earth as it was, and sees corruption ; but, according to the Scriptures, it can be raised to life again, and it will be, at the last day.—See 1 Cor. xv, 12–59 ; Gospel of John v, 28, 29.

II. *Moral or spiritual Life and Death.*

The words, in this acceptation, refer to the moral and religious character and conduct of men. They who love and serve God, or who cheerfully obey his commands, are said to have life, to live, &c. : and they who are alienated from God ; disregard his commands, and follow only the natural desires and inclinations,—however active they may be,—are said to be dead, " dead in trespasses and sins." All mankind belong to the one or the other of these classes. The pious, or the renewed and sanctified, are alive ; and those who are unrenewed and unsanctified, or are in the state into which all men were plunged by the apostasy of Adam,—are said to be dead.

Take the following as examples of this use of the terms :

Rom. viii, 5, 6 : " They that are after the flesh, do mind the things of the flesh ; but they that are after the Spirit, the things of the Spirit. For, to be carnally minded is death ; but to be spiritually minded is life and peace."

1 Tim. v, 6 : " She that liveth in pleasure, is dead while she liveth."

Ephes. ii, 1–5 : " And you hath he quickened, who were dead in trespasses and sins ; wherein in time past ye walked according to the course of this world," &c.—" among whom also we all had our conversation, in times past, in the lusts of our flesh, fulfilling the desires of the flesh," &c. " But God, who is rich in mercy," &c., " even when we were dead in sins, hath

quicken'd us together with Christ;—and hath raised us up together," &c.

Ephes. v, 14: "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Rom. vi, 13: "Neither yield your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead," &c.

Prov. viii, 36: (Wisdom says :) "All they that hate me, love death."

Rom. vii, 9: "For I was alive without the law once," (i. e. was so, in my own estimation;) "but when the commandment came, sin revived, and I died," (or, found myself to be dead.)

Rom. vii, 24: "O wretched man that I am! who shall deliver me from the body of this death?"

2 Cor. v, 14: "If one died for all, then were all dead."

1 John iii, 14: "He that loveth not his brother, abideth in death."

Matt. viii, 22: "Follow me; and let the dead bury their dead."

Rev. iii, 1: "I know thy works, that thou hast a name, that thou livest, and art dead."

To be "dead to sin," (or, in the language of the Prayer Book, "to be dead from sin,") is no longer to practice it. It is therefore very different from being "dead in trespasses and sins;" and must not be confounded with it.

III. *Metaphorically, Life is Happiness, and Death is Misery.*

A. Happiness, whether proceeding from outward prosperity, or from internal joy or delight,—and whether in this world, or in the world to come,—is called Life.

Lev. xviii, 5: "Keep my statutes and my judgments; which if a man do, he shall live (be happy) in them: I am the Lord." See also Nehem. ix, 29; Ezek. xx, 11, 13, 21; Rom. x, 5. And compare Ps. xix, 11: "And in keeping them, there is great reward."

Deut. xxx, 19: "I call heaven and earth to record this day, that I have set before you life and death, blessing and cursing." (Here, Life is explained by the word blessing, and death by the word cursing.) Verse 15: "See, I have set before thee this day life and good, and death and evil."

Deut. xxxii, 46, 47: "Set your hearts unto all the words which I testify," &c. "For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go," &c.

Levit. xxv, 36: "Take no usury of him, or increase: but

fear thy God; that thy brother may live (be prosperous and happy) with thee."

Deut. xxxiii, 6: (Moses, blessing the tribes:) "Let Reuben live, and not die; and let not his men be few."

Ruth iv, 15: "And he (Boaz) shall be unto thee a restorer of thy life, (thy worldly prosperity,) and a nourisher of thine old age."

Ps. xxx, 5: "In his favor is life; weeping may endure for a night, but joy cometh in the morning."

Ps. xxxiv, 12, 13: "What man is he that desireth life (happiness) and loveth many days, that he may see good? Keep thy tongue from evil," &c.

Ps. xxxvi, 8, 9: "Thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life; in thy light shall we see light."

Prov. iv, 13: "Take fast hold of instruction; let her not go: keep her; for she is thy life," (the source of thy happiness, both in this world, and in that to come.)

Prov. x, 16: "The labor of the righteous tendeth to life; the fruit of the wicked to sin."

Prov. xi, 19: "As righteousness tendeth to life; so he that pursueth evil, pursueth it to his own death," (or misery.)

Prov. xix, 23: "The fear of the Lord tendeth to life; and he that hath it, shall abide satisfied; he shall not be visited with evil."

Eccles. vii, 12: "The excellency of knowledge is, that wisdom giveth life," (happiness.)

Isa. xxxviii, 16: "By these things men live, (are happy,) and in all these things is the life (joy) of my spirit."

Matt. vii, 14: "Strait is the gate, and narrow is the way, which leadeth unto life."

Luke xii, 15: "Beware of covetousness; for a man's life (happiness) consisteth not in the abundance which he possesseth."

Rom. viii, 6: "To be spiritually minded is life and peace."

Rom. xi, 15: "If the casting away," &c., "what shall the receiving of them be, but life from the dead," (a state of happiness succeeding a state of wretchedness.)

1 Thess. iii, 8: "Now we live, (are happy,) if ye stand fast in the Lord."

1 Peter iii, 10: "He that will love life, and see good days, let him refrain," &c.

Rev. xxi, 6: "I will give of the water of life (blessedness) freely."

Rev. xxii, 1: "He shewed me a pure river of water of life, clear as crystal."

Prov. xiii, 12: "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life," (a source of delight.)

Prov. xiv, 27: "The fear of the Lord is a fountain of life," (source of true happiness.)

Prov. xvi, 22: "Understanding is a well-spring of life," (a source of blessedness.)

Prov. xxii, 4: "By humility, and the fear of the Lord, are riches, and honor, and life."

B. As life is happiness, so death is any great peril or calamity, any misery, affecting either the body or the soul, in this world or that to come.

Exod. x, 17: (Pharaoh said to Moses,) "Entreat the Lord, your God, that he may take away from me this death only," (the plague of the locusts.)

2 Kings iv, 40: "There is death (a deleterious herb) in the pot."

Jerem. ix, 21: "For death (the visitation of God's wrath) is come into our windows, and is entered into our palaces, to cut off" &c.

Rom. viii, 36: "As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter."

2 Cor. i, 9, 10: "We had the sentence of death, (exposure to peril,) that we should not trust in ourselves, but in God, who raiseth the dead; who delivered us from so great a death," (so imminent a peril.)

2 Cor. iv, 11: "For we which live, are always delivered unto death for Jesus' sake."

2 Cor. iv, 12: "So then death worketh in us, but life in you," (we encounter perils, that you may attain the blessedness of saints.)

2 Cor. xi, 25: "In stripes above measure, in prisons more frequent, in deaths oft," (in extreme perils, often.)

Some of the texts, arranged under the heads of the moral and metaphorical significations of the words Life and Death, are capable of being construed differently; but others of them are not, and these are sufficiently numerous to establish the positions taken, in regard to the second and third uses of the terms Life and Death in the Scriptures. Now, for their fourth use.

IV. In reference to man in his future state, and after the day of judgment, the Scriptures teach that *Life, or eternal Life, awaits the righteous; and Death, eternal Death, or the "second Death," awaits the wicked.* Now what are we to understand by Life and Death, in this application of the words? Not, surely, natural Death, or the severance of soul and body,

and the return of the latter to the earth as it was, and of the former to God who gave it. For this death, they will all have previously passed through, at the time they passed out of the present world; and from this death they will all have been recovered, by a resurrection, and this, for the purpose of receiving their everlasting doom, from the Judge of the quick and the dead. They cannot, therefore, be raised out of this death, merely to be sent back immediately into it. Are, then, the Life and Death which await men in the future state, moral or spiritual Life and Death, according to the second use of the terms? Not exactly. For the righteous will already be partakers of spiritual life, and the wicked will be already under spiritual death. They cannot, therefore, now first become partakers of this kind of life and death. Yet they may, at that time, make some advances in spiritual life and spiritual death: that is, the righteous may become more perfectly sanctified, or more completely recovered from all sinful dispositions and conduct, and the wicked may become more entirely depraved, or abandoned to sinful propensities.

If we now enquire, how the third use of the term Life and Death, (according to which, Life is used metaphorically for Happiness, and Death also metaphorically for Misery,) will suit the exigencies of the case before us; we shall find it liable to no objections whatever, and that it meets perfectly all the circumstances of the case. Life and death, in the sense of happiness and misery, are well known Scriptural expressions, easily understood, entirely pertinent, and requiring no forced or unnatural interpretation of the terms, no resort to any recon-dite, improper, or unauthorized meanings of the words Life and Death. In this acceptation, they readily admit the Scriptural epithets "everlasting" and "eternal," in their literal sense of never-ending; and they require no recourse to any unusual or questionable meanings of these adjectives. If taken in this acceptation, Life is a very proper reward or retribution for God to promise and bestow on the righteous; and Death a very suitable penalty for God to inflict on the wicked. A law that should promise the former to the obedient, and threaten the latter to the disobedient, could not fail to be understood, and to commend itself to the reason and the consciences of all intelligent beings, to whom it should be addressed. It would likewise hold out motives, exactly suited to act with the greatest force on minds constituted as ours are. As prescribed rewards and punishments, happiness and misery are direct opposites, or counterparts to each other: for happiness is the opposite of misery, and misery the opposite of happiness. And, as the one

is man's supreme good, it is the proper reward of merit; and as the other is man's supreme evil, it is the proper recompense for demerit. Indeed, nothing else than happiness can ever become a reward; nor can anything but misery or suffering, be a penalty. Whatever affords neither pleasure nor pain, is, and forever must be, a thing neither to be desired nor to be dreaded. It is a thing which the human mind regards with indifference; and therefore it can never be successfully held up as a motive to obedience, or as a dissuasive from disobedience.

All nations, Jewish, Pagan, and Mohammedan, have agreed in the belief, that precisely these two things, happiness and misery, are to constitute the future recompense of the two classes of men in the other world. Even natural religion is so clear and decisive on this subject, that all men, in all ages and countries, if they admitted an existence after death, and any retributions there, have regarded happiness as the reward, and misery as the punishment, of the life to come. Moreover, the Holy Scriptures themselves, uniformly, represent eternal life, or the future state of the righteous, as being a state of perfect and endless bliss or happiness; and eternal death, or the future state of the wicked, as a state of perfect and endless sorrow or misery. The place, to which the righteous go, is called Heaven, Paradise, Abraham's Bosom, the Holy Jerusalem. And they who reach that happy place, enjoy complete exemption from all sorrows, and are the subjects of perfect bliss. Thus, Rev. xiv, 13, "Blessed are the dead, which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. vii, 15, 17, "They have washed their robes," &c. "Therefore are they before the throne of God, and serve Him, day and night, in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Compare Rev. xxi, 4. See also the happy condition of the residents in the heavenly Jerusalem, as described in Rev. xxii, 1, 5, 14. On the contrary, the place, to which the wicked go, is called Hell, and is described as being a Lake of fire, a Lake that burneth with fire and brimstone, a Furnace of fire, and a Place of Torment; in which are said to be, "Wailing and gnashing of teeth," (Matt. xiii, 42,) and where "Their worm dieth not, and the fire is not quenched." (Mark ix, 43, 44, 46, 48.)

Now, in view of all these arguments, how is it possible to

avoid the conclusion, that Life and Death, when used to describe the state of man in the future world, have the same meaning as they do when used, in their third or metaphorical sense, in reference to the state of man in this world; viz, that Life denotes happiness, and Death denotes misery?

But, let us examine, a little, the opinion of these writers, that, in reference to the future state of man, Life means simply "immortality," or a never-ending existence; and death means annihilation, or "perishing," in the sense of ceasing to exist. Is mere existence, unattended by either pleasure or pain, joy or sorrow, the greatest blessing which Christ has purchased, or which God will bestow, on the righteous? Is it the only reward, which God ever promised to men or angels, on condition of perfect obedience to His law? Or, is it all that the Scriptures authorize the penitent believer to hope for, in the world to come? We think these writers themselves will not answer all these interrogatories affirmatively; for, we suppose, they believe that the righteous will not only exist, but will also be perfectly happy, after the day of judgment. Now, if the righteous are to be perfectly happy, and if this is included in the promise to them of eternal life; must not the state of the wicked be the reverse of this, or a state of perfect misery, and not a state of mere non-existence, in which there can be no pain, no sorrow, no suffering?

Again: Is annihilation or non-existence more to be dreaded, under all possible circumstances, than existence? Certainly not. Even in this world where pleasure and pain, good and evil, are commingled, many a man has found himself so unhappy, that life was a burden; and he would gladly have taken refuge in annihilation; and, as that was impossible, he concluded to brave the danger of falling into everlasting burnings, and laid violent hands on himself. Now, with these facts before us, how can we believe that God has annexed no higher penalty to the most flagrant violations of His holy law, than mere annihilation; or that, at the final judgment, they who lived all their days in sin, and would not repent, will simply be put out of existence? Annihilation or non-existence can, at farthest, only draw after it privation of positive enjoyment, without producing any suffering, any sorrow, or regret. It is altogether a negative thing. And is it then an adequate punishment for any and for all degrees of sin? Will it deter transgressors from violating God's law? Neither can it be shown, that the character of God, especially His goodness, forbids Him to inflict any severer punishment in the future world: for He does often, by His providence, in this world, visit transgressors

with more dreadful punishments; by which they are sometimes driven to despair, and seek relief in suicide. Judas was an example; and so is every suicide from *mania a potu*, or from any vicious habit, or criminal conduct.

But, clear as these points are in the view of reason, we need not rest here: for the Scriptures afford us explicit testimony. The Bible teaches us, that the wicked will endure positive sufferings, after the day of judgment, and that these sufferings will be so intense and enduring, that it would have been better for the subjects of them, if they had never been born. This our Saviour expressly affirms of Judas, (Matt. xxvi, 24.) He also tells us that, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations: and He shall separate them one from another," &c.: "And He shall set the sheep on His right hand, but the goats on the left." Then sentence will be passed on each. To those on His right hand, the Judge will say: "Come, ye blessed of my Father, inherit the kingdom," &c. "Then shall He say unto them on His left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The sentence on these is not: "Sink ye into annihilation, and henceforth be, as if ye had never been;" but it is: "Go ye hence into everlasting burnings." The narrative concludes with the declaration: "These shall go away into everlasting punishment," (*εἰς κόλασιν αἰώνιον*—everlasting penal infliction;) "but the righteous into life eternal." (Matt. xxv, 31, 33, 41, 46.)

St. Paul, (who, knowing the terrors of the Lord, sought to persuade men, 2 Cor. v, 11,) thus addresses a scoffer at the Gospel, in his Epistle to the Romans: "Thinkest thou this, O man, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness, and forbearance, and long-suffering: not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds. To them who, by patient continuance," &c., "eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, tribulation and anguish, upon every sort of man that doeth evil; . . . in the day when God shall judge the secrets of men, by Jesus Christ." (Rom. ii, 3, 4, 5, 6, 8, 9, 16.)

Language still stronger, occurs in Rev. xiv, 9, 11. "If any man worship the beast and his image, and receive his mark,"

&c., "the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest, day nor night, who worship the beast and his image," &c.—Thus, according to the Scriptures, the wicked will not sink into non-existence, at the final judgment; nor will they become altogether unconscious, and incapable of either pleasure or pain. But they will endure "tribulation and anguish," being made to "drink of the wine of the wrath of God:"—they will be positively "tormented;" and will "have no rest, day nor night:" and "the smoke of their torment will ascend up for ever and ever."

The words destroy, and perish, destruction, and perdition, and any other employed to denote the state of the wicked in the future world,—can signify nothing different from the word death, as used for the same thing; and therefore we need not spend time upon them.

These writers seem to suppose that the doctrine (of the annihilation of reprobate souls) derives support from what they assume for a fact, that the contrary doctrine implies the independence of the human soul on God; that is, that it is not indebted to God for its origin; and of course is not, for the continuance of its existence; so that it is impossible for God to deprive a human soul of its existence. They therefore charge their opponents with being Pantheists, or with holding the eternity of matter, and the uncreated and independent nature of human souls. But their fears on this subject, may all be dismissed: for the fact is, all Christians, Jews, and Mohammedans, and even such of the Pagans as believe in one infinite Spirit, the Creator and Upholder of all things,—hold, as strongly as these writers themselves, that human souls derived their existence from the fiat of God; and that He can put them out of existence, at His pleasure.—The only point in controversy between us, is, Whether it is the purpose of God, as revealed to us in the Scriptures, to annihilate the souls of the wicked, or to consign them to endless misery, at the final judgment.

These writers maintain, that, if we suppose that the wicked are to suffer endless punishment, we must assume one of three hypotheses: namely, (1,) that the soul is formed out of eternal, preëxistent matter, and therefore is, in its own nature, indestructible and immortal:—or (2) that God indeed created the soul, but has not power to put an end to its existence:—or (3)

that he is controlled by a fate existing out of himself, and so is necessitated to sustain in existence, myriads of human souls immortally, for the sole purpose of tormenting them interminably. Now, we rest our cause upon neither of these hypotheses. We do not suppose the soul to be formed of eternal, preëxistent matter, which it is beyond the power of God to annihilate.—Nor do we believe, that the power which could create, is unable to annihilate.—Nor do we allow of any fate, external to God, which controls Him, or necessitates His doing anything which He does not choose to do.—We believe, that it is the good pleasure of the holy and righteous God, to reward the obedient with never-ending bliss, and to punish the incorrigibly wicked with never-ending misery.—Such, we believe, to be the holy character of God; and these, we understand to be His righteous purposes, as made known to us by His Law and by His Gospel. We do not believe, that these views are in direct contradiction both to the letter of His own Law and His own Gospel on the subject:—nor do we believe them to be in direct opposition to all His moral attributes, viz, of justice, goodness, mercy, and truth.—We believe, that distributive justice as truly demands the infliction of penalties on the disobedient, as the bestowment of rewards on the obedient: and that

“A God all goodness, is a God unjust.”

Let us now consider the Millenarian Theory, to which we have before alluded. The common belief is, that the unembodied spirits of the saints at death are received into a Paradise, where they are made happy, till the final judgment;—and that the unembodied spirits of the wicked, at death, are sent to Hades, or Hell, where they continue to remain as sufferers, until the same final Judgment:—that, at the consummation of all things, Jesus Christ will descend from Heaven, with power and great glory;—will raise from their graves the bodies of both the just and the unjust; and will then sit in solemn judgment upon all men; and will doom the unjust to eternal misery, both in soul and body, in Gehenna, or Hell; and will transport the just, both soul and body, up to Heaven, to be made perfectly and for ever happy.

But these writers suppose, that the visible advent of Christ will occur at the commencement of the Millennium, and, of course, a thousand years before the end of the world and the final judgment.—Whether, at the end of the Millennium, Christ is to retire from our world for a little time, and then appear again, to execute sentence on the wicked at the final judgment,

they do not explicitly inform us.—Neither do they distinctly tell us, whether there are three Judgments, or only two;—the first, that of individuals severally, as they pass from this life; and then two public Judgments of the two great classes of men, first of the saints, at the commencement of the Millennium, and secondly of the sinners, at the end of the Millennium. They speak of the future Judgments as being but two; and they call the first of them the General Judgment, and the other the Final Judgment. “This general judgment of all the dead, has been going on ever since the days of Adam, to the present time, and must continue to go on until the second personal coming of Christ.” He also tells us, that Christ at His second personal coming will judge all the quick then on the earth, in a general judgment, as He himself taught, in the 24th and 25th chapter of His Gospel, according to St. Matthew; and that the approved of that general Judgment, of all the quick then on the earth, will be changed to a resurrectionary state, and will also reign with Him on the earth during the Millennial period:—and that the unapproved reprobates of that Judgment, of all the quick, will be condemned by a decree of reprobation to that reprobationary Pit, Prison, or Hell, where Christ, when put to death in the flesh, went in the Spirit to preach the Gospel,—there to suffer *aionian*, or everlasting punishment, during that *Aion* or period of time, intervening between that event, and their final resurrection; which final resurrection will be in order to the final judgment of them: and which final resurrection and final judgment will be, in order to either their being finally saved in both soul and body from perishing, or to their being finally devoured and destroyed in both soul and body by the second death.

On carefully examining the writings of these men, they seem to teach, in fact, three different Judgments. The first is a private and informal Judgment of individuals, as they pass out of this life, whereby their unembodied spirits are remanded to Heaven or to Hell, until the resurrection of their bodies and their solemn trial in a general and formal judgment.—(As to this informal and private judgment of individuals, we are happy to agree with them in the general idea: but we must differ from them in regard to the state to which this Judgment dooms the impenitent. We suppose it to be a state of despair and anguish, and not a new probation.)—Both the other Judgments are solemn, public transactions, according to these writers; but they take place at two distinct periods of time, and they relate to entirely different classes of persons.—What they call the General Judgment, will take place at the Second Ad-

vent of Christ, when the Millennium begins; and it will be preceded by the resurrection of all departed saints, in new and glorious bodies, and by a change of the bodies of living saints into immortal and spiritual bodies.—By this General Judgment, all the saints, of all ages and nations, clothed in spiritual bodies, will be admitted to reign with Christ, personally, on the earth, during a thousand years; and all the impenitent and unbelieving then on the earth, will either die a natural death, or will be slain, and so be sent to a new probation, in an unembodied state, in the prison of Hell, until the thousand years are ended.—Lastly, the Final Judgment, which is to take place at the end of the Millennium, will be preceded by the resurrection of the bodies of all those who died in impenitence, from the days of Adam down to the Second Advent of Christ. And it is on these persons, and on these only, that solemn sentence is to be passed, in this the Final Judgment. Such of the persons just described, as shall have repented during their second probation in Hell, will be acquitted, and will be aggregated with the saints: and such of them as would not repent, being found reprobates, will be annihilated, both soul and body, for ever.

Now, directly contrary to these views, the Bible appears to recognize but one public Judgment, or one Judgment Day, for both the righteous and the wicked; namely, that which is emphatically called “the Judgment,” and “the Day of Judgment;” and which is said to be “the last day,” and “at the end of the world.” We will cite a few of the passages which confirm this position.

Acts xvii, 31. “He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained,” &c. Here is mention of one day, for judging the whole world.

Matt. xxiv, 36. “But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only.”—If, with some, we suppose this text to refer to the destruction of Jerusalem by the Roman army under Titus, still it is in language borrowed from the final judgment, and therefore equally true of the one event as of the other.

Matt. xiii, 39–43. Where our Saviour expounds the parable of tares in the field of wheat. “The harvest (he says) is the end of the world; and the reapers are the Angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world.”—According to this parable, (v. 30,) both the tares and the wheat grow together, until the harvest; and then, at the time of harvest, the tares are gathered for burning, and the wheat is gathered into the garner.

John vi, 39, 40, 44, 55. Christ says of an individual be-

liever, "I will raise him up at the last day."—Not, a thousand years before the last day; but, "at the last day."

John xi, 24. "Martha saith unto him, I know that he (my brother) shall rise again, in the resurrection, at the last day."

John v, 28, 29. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—Here the righteous and the wicked both hear the voice of their final judge in one and the same hour, and come forth unto their different resurrections.

2 Peter iii, 7. "The Heavens and the Earth, which are now,—are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men."

Matt. x, 15. "More tolerable—in the day of judgment," &c. See Matt. xi, 22, 24; Mark vi, 11.

Matt. xii, 36. "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

1 John iv, 17. "That we may have boldness in the day of judgment."

That, on one and the same occasion, God will reward the righteous and punish the wicked, is expressly declared, 2 Thess. i, 6–10. "Seeing it is a righteous thing with God, to recompense tribulation to them—and to you—rest,—when the Lord Jesus shall be revealed from Heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, &c.; when He shall come to be glorified in His saints," &c.—It is here asserted explicitly, that the wicked are to be punished, when the righteous are admitted to their rest; and that the righteous are admitted to their rest, when Christ shall come to execute judgment on the wicked.

The same doctrine of one Judgment Day for both the saved and the lost, is clearly stated, and the process on that day is vividly described, by our Saviour, in Matt. xxv, 31–46. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, 'Come, ye blessed of my Father, inherit the kingdom,' &c. Then shall He say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared,' &c. 'And these shall go away into everlasting punishment; but the righteous into life eternal.'"

That our Lord will remain in Heaven, until the final consummation, and will then come, visibly, to judge the world, is taught, as follows :

Acts iii, 21. "Whom the heavens must receive, until the times of the restitution of all things."

Heb. x, 12, 13. "This man, after He had offered one sacrifice for sins, for ever (or till the end of time) sat down on the right hand of God : from henceforth expecting (waiting) till His enemies be made His footstool."

Luke xix, 12-27. (Here, the parable of the nobleman, who went into a far country to receive a kingdom, and entrusted ten pounds with his ten servants :—shows us, that he called all those servants to account, forthwith, on his return ; and that he rewarded the faithful, and punished the unfaithful, at one and the same time.)

Matt. xxv, 1-13. (Here the parable of the ten Virgins shows, that as soon as the bridegroom arrived,) "they that were ready, went in with him to the marriage ; and the door was shut." (All future entrance was barred ; and when the foolish virgins came, and sought admission, they were rejected. —In application of this parable, our Lord said :) "Watch, therefore, for ye know neither the day nor the hour, wherein the Son of Man cometh."

For bringing Christ down from Heaven, a thousand years before the final consummation,—and for cleaving the one Judgment day of the Bible into two distinct Judgments, wide asunder, and differing as to the persons judged,—these writers have only a single text of Scripture, which even seems to favor their views. It is that much contested passage in the Apocalypse, on which the ancient Millenarians, and their modern followers, all rely as their chief support.—It is Rev. xx, 4-6. "And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years.—But the rest of the dead lived not again, until the thousand years were finished.—This is the first resurrection. Blessed and holy, is he that hath part in the first resurrection ; on such the second death hath no power ; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

The common opinion of expositors has ever been, that this visionary resurrection of the martyrs, and their reigning with Christ during the Millennium, are to be understood figuratively,

as denoting a very prosperous and happy state of the Church, during a period yet to come, when Satan shall be bound, and shall not go forth to deceive the nations. The Church will, in that period, be as pure and as flourishing, as if all the holy Martyrs, and the most eminent saints of former ages, had arisen from the dead and returned to the Church, and had become the "priests of God and of Christ."—Or, it will be, as if Christ's Kingdom had been transferred from Heaven to earth, and the most eminent of saints here reigned "with Christ," during a thousand years of unbroken peace and prosperity.

But, while this has ever been the general opinion, many of the early Jewish Christians,—influenced, undoubtedly, by their national belief that the Messiah was to erect a temporal kingdom on the earth, and to reign with great splendor in Jerusalem,—thought they discovered indications of such an earthly kingdom of Christ in this portion of the Apocalypse.—They, therefore, understood the resurrection mentioned as being literal; yet they limited it to actual martyrs and confessors, thus establishing high notions of the privileges and prerogatives of Martyrs, after death. And, being guided by their imaginations, they drew very glowing pictures of the luxury and splendor of the Millennial Church. As early, however, as the middle of the third century, the more intelligent Fathers set themselves against these sensual and earthly views; which have never since gained much currency. Here and there an individual, whose imagination controlled his judgment, has embraced Millenarianism, in some one of its multifarious forms.—Still, the good sense of the Church has remained unshaken, and no modern Millenarian has been able to draw any considerable number after him.

We will not go into a labored confutation of the Millenarian interpretation of Rev. xx, 4-6; but will simply ask a few questions.

Is there a single word in the passage, that proves any personal Advent of Christ, at the time of this first resurrection; or that shows the reign of the martyrs with Christ, during a thousand years, to be upon this earth?—Therefore, if the first resurrection is to be taken literally, what evidence have we, that the reign with Christ is not to be in Heaven?—Or, if the resurrection is to be figurative, why may not the reign be also figurative?

If the first resurrection is to be taken literally, what evidence does this passage afford, that it extends to all the pious dead? The language, surely, intimates no such thing. But, if all the pious dead are to rise, at the time of this first resurrection, what proof have we, in this passage, that the bodies of the

living saints are then to be changed, and to become spiritual bodies? The text, certainly, mentions nothing of the kind. Or, if we grant, that all departed saints will be raised, and all living saints be changed; what authority have we, in this text, for supposing that all the impenitent and unbelieving, will then be cut off, and sent to the prison of Hell? The text says no such thing.

But, suppose we could surmount all these difficulties, and could show that Christ will come down, personally, to reign on the earth, and that the pious dead will all then rise, and the living saints be changed, and all the impenitent be sent to Hell; what is to be the situation of this glorious company on the earth?—Will these perfected saints, having glorious spiritual bodies, need material houses to dwell in, earthly food to nourish them, and material clothing to cover them? If not, of what use to them will be all these earthly things? Or if they are to make some use of them, will they marry wives, form families, raise up children, and so produce new generations of human beings, either like their glorified parents, or persons born under the curse, and exposed to diseases, sorrow, and death?—Can such a mixture of the earthly and heavenly, of the material and the spiritual, form a comprehensible and consistent state; or one that shall harmonize with those passages of Scripture which describe to us the employments and the condition of the saints in the life to come?

The doctrine, that the unembodied spirits of the wicked, while incarcerated in the prison of Hell, or Hades, enjoy a new probation,—deserves a more distinct consideration. We would call attention to the following texts.

Luke xiii, 23–28. “Then said one unto Him, Lord, are there few that be saved? And He said unto them, strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.—When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer, and say unto you, I know you not whence ye are; . . . depart from Me, all ye workers of iniquity.—There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.”—This text shows clearly, that the probation of the wicked has a limitation, and that it will terminate before they cease to exist. The door of salvation is to be shut against them, ere they come to their end. And so, in the parable of the ten Virgins, Matt. xxv, 10–13. “And while they went to buy, the Bridegroom came; and they that were ready went in with him to

the marriage ; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not.—WATCH, therefore, for ye know neither the day nor the hour, wherein the Son of Man cometh.”

This limitation of man’s probation, is here made the very ground of urgency in the call upon sinners to repent speedily ; and to do it now, while they are in the present world ?

2 Cor. vi, 1-2. “We then, as workers together with Him, beseech you, that ye receive not the grace of God in vain. For, he saith, Behold, now is the accepted time ; behold, now is the day of salvation.”

Also Heb. iii, 7-19. “Wherefore, (as the Holy Ghost saith, to-day, if ye will hear His voice, harden not your hearts, as in the provocation in the wilderness. . . . So I swear in my wrath, they shall not enter into my rest : Take heed, brethren ; . . . while it is said, to-day, if ye will hear His voice, harden not your hearts.”

Heb. iv, 1. “Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it.”

Matt. v, 25-26. “Agree with thine adversary, quickly, while thou art in the way with him ; lest the adversary deliver thee to the judge,” . . . “and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.”

That the patience of God will, at some time, be exhausted, and the calls of His mercy give place to wrath, and to penal inflictions, is vividly expressed in the book of Proverbs, (i, 24-33.) “Because I have called, and ye refused ; I have stretched out mine hand, and no man regarded ; I also will laugh at your calamity ; I will mock when your fear cometh : . . . Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me : for that they hated knowledge, and did not choose the fear of the Lord : . . . Therefore shall they eat of the fruit of their own way, and be filled with their own devices.”

The time when the sinner’s probation ends, seems to be definitely marked, (Heb. ix, 27.) “It is appointed unto men once to die, but after this the judgment.”—The implication is, that after death, there is nothing but judgment ; *i. e.*, acquittal, or condemnation ; acquittal to the righteous, and condemnation to the wicked.—And, if so, how can the wicked, after death, enjoy a new probation for a thousand years ; and then, either be received to glory, or be annihilated ? That there is some period or limitation to man’s probation, after which the char

acter of both saints and sinners becomes judicially fixed and established, beyond all possibility of change,—is clearly taught, (Rev. xxii, 11.) “He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” Now, when can this crisis in man’s character more probably take place, than at the time each person leaves the present world, and is either remanded to the prison of Hell, or is admitted to the Paradise of God? But the theory before us allows of no place for such a crisis. It cannot occur to the wicked during the time they are in the prison of Hell; because we are told that they are enjoying a new probation.—Nor can it occur at what they call the final judgment; because, then the wicked are all to be annihilated; and, of course, can thenceforth have no character whatever, either good or bad, for they are to have no existence.

In support of the opinion, that the souls shut up in the prison of Hell, are in a state of probation, two very obscure passages are cited; both of them in the First Epistle of Peter: viz. ch. iii, 19, 20, and ch. iv, 6. In the first of these, according to the more general opinion, we are informed, that the Spirit, which raised Christ from the dead, once went and preached, (by Noah, who was “a preacher of ‘righteousnes,’” 2 Peter, ii, 5,) to the spirits of those disobedient persons, who lived at the time the ark was preparing, but who were now, (at the writing of this Epistle,) in the prison of Hell.—But, by so constructing the passage, as to make the preaching to these persons to take place, not while they were living in disobedience, but after their incarceration,—these writers infer from this text, that the antediluvians at least, had the Gospel preached to them in Hell. In the other passage, (1 Peter iv, 6,) as generally understood, it is stated, that the Gospel is preached to the (spiritually) dead, “that they may be judged according to men in the flesh, but live according to God in the Spirit.”—Here, these writers would understand by “the dead,”—not the spiritually dead, or those “dead in trespasses and sins,”—but those who have suffered natural death.—And from both these passages together, they infer, that the Gospel is preached in Hell, generally; and that it will be, quite to the final consummation. But they give no information, who the preachers are,—what means they use for the conversion and edification of damned souls,—what success attends their labors,—or what is the condition of those who may repent, and accept the offered mercy, hundreds of years before the Final Judgment. Yet, in reliance on these very questionable inferences from two very obscure texts, they venture to affirm a doctrine

at variance with the general tenor of Holy Scripture, and rejected by the Church from the beginning.

In respect to the positive teaching of our own branch of the Church on these theories, there cannot be the shadow of a doubt. The only passage in the Prayer Book which these writers can, in the estimation even of the unlearned, bend, at all, into conformity with their scheme, is the statement in the Creed:—"He descended into Hell." From this, they have sometimes inferred, that Christ descended into the place of the damned, and that He announced salvation to the wretched souls there confined. But the Rubric allows any persons to omit the words "He descended into Hell;" or to use, instead of them, the words, "He went into the place of departed Spirits:" which, the Rubric says, "are considered as words of the same meaning in the Creed. The language of the Creed is derived from Acts ii, 27, 31, (where there is a quotation from Ps. xvi, 10,) "Thou wilt not leave my soul in Hell," or Hades. All that can be possibly inferred from this passage is, that neither the human soul nor the body of Christ, was suffered to remain long in the place or state of the dead. Now, what support does this fact possibly afford to such an extravagant theory?

On the contrary, we find a number of passages in the Prayer Book, which are in most direct conflict with this scheme. Thus in the Litany: "Neither take thou vengeance of our sins: Spare us, good Lord, . . . and be not angry with us for ever: Spare us . . . from thy wrath, and from everlasting damnation." Prayer for Malefactors after condemnation: "And whatever sufferings they are to endure in this world, yet deliver them, O God, from the bitter pains of eternal death."

Exhortation previous to the Communion: "Otherwise the receiving of the Holy Communion doth nothing else but increase your condemnation."

Baptismal Service, the first Prayer: "That he, being delivered from thy wrath, may," &c.

Catechism; on the Sacraments: "For, being by nature born in sin, and the children of wrath, we are," &c.

Visitation of the Sick; prolonged Address: "So that . . . you may find mercy . . . and not be accursed and condemned in that fearful Judgment."

Visitation of Prisoners; the Exhortation: "As you tender your salvation, take good heed of these things, in time, while the day of salvation lasteth: for the night cometh, wherein no man can work," . . . "that you may not knock, when the door shall be shut; and cry for mercy, when it is the time of justice. Now you are the object of God's mercy; . . . but if you neglect

these things, you will be the object of His justice and vengeance: Now you may claim the merits of Christ; but if you die in your sins, His sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to His mercy to protect you nor to the merits of Christ to cover you in that terrible day."

Exhortation to Criminals under Sentence of Death: "Since, therefore, you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you," &c.

Family Prayers; Morning: "Keep in our minds a lively remembrance of that great Day, in which we must give a strict account of our thoughts, words, and actions; and, according to the works done in the body, be eternally rewarded or punished.

Book of Homilies; Hom. IX, B. I, (p. 82, edit. Philad., 1844:) "This state and condition is called the second death, which unto all such shall ensue after this bodily death. And this is that death which indeed ought to be dread[ed] and feared; for it is an everlasting loss, without remedy, of the grace and favor of God, and of everlasting joy, pleasure and felicity. And it is not only the loss for ever of all these eternal pleasures, but also it is the condemnation both of body and soul, (without either appellation, or hope of redemption,) unto everlasting pains in Hell."

Hom. II, B. II, (p. 375:) "To this also doth St. Paul bear witness, saying, that by the offense of only Adam, death came upon all men to condemnation. So that now neither he nor any of his, had any right or interest at all in the kingdom of Heaven, but were become plain reprobates and castaways, being personally damned to the everlasting pains of hell fire."

From these and other passages, we infer beyond a doubt that the Church does teach both the fact of the future sufferings of the wicked; and that those sufferings will be without end. It is the unending punishment of the immortal soul.

The foregoing discussion, which has extended much beyond our calculations, has been the result of our deep conviction of the entire un-Scripturalness of these modern yet old theories, and of their mischievous tendency on all who embrace them. Their practical effect on the Church, if once received, we need not predict. Their origin we can only ascribe to that father of lies, who can and does assume the form of an angel of light, and who can quote Scripture, when it suits his purpose, as glibly as the most learned divine. So, he assailed even the Incarnate Son of God on the mountain of His temptation.

AMERICAN ECCLESIASTICAL HISTORY.

ART. VII.—COLONIAL CHURCHES IN VIRGINIA.

No. VII.—*Sketches of Bruton Parish, Williamsburg, Virginia.*

BY REV. JOHN C. McCABE.



THE venerable Church at Williamsburg, is well represented by the engraving above. The structure itself bears marks of antiquity, and the multiplicity of tombs which surround it, attest it as the ancient place of sepulture for the generations of the past. Its annals are neither "short" nor "simple,"—for, if here "the rude forefathers of the

hamlet sleep," so also beneath those mausolea repose the ashes of those whose names and whose virtues have been wafted down the tide of centuries by the breath of fame, and been apotheosized by the eloquent muse of history.

In its sacred precincts knights of the olden time, and stately dames, have met and worshiped. At its altars statesmen and peers, and warriors have knelt; and mouldering in its shadows,

"Hearts that once beat high for praise,
Now feel that pulse no more."

There once sat George Washington, and his beautiful bride, Martha Custis. There sat its Vestrymen, George Wythe and Peyton Randolph, and Robert Carter Nicholas,* all, names not confined to the history of Virginia, but interwoven in the story of the progress of our whole revolutionary struggle; and hundreds of others who, acting prominent parts in the annals of the Colony and of the young Republic, and won their meed, went down to the common doom of "dust to dust and ashes to ashes." Connected with the first institution of learning in this portion of the Colony, "William and Mary," (though the Parish is much older,) the history of Bruton Parish, if fully written out, would fill a large volume, and add much to the history of the early planting and growth of the Church in Virginia,—and although the paucity of materials to which the writer has had access, will prevent his accomplishing much towards an end so desirable, still there will be found enough to stimulate abler and older co-workers in this labor of love. The Venerable Senior Bishop of the Diocese of Virginia, with that unflagging ardor which has characterized his course in everything pertaining to the good of the Church, is now engaged most industriously in writing a history of the Parishes in Virginia, which, when completed, will form a large volume of intense interest to every Churchman. His patient investigation, his opportunities in visiting every Parish in the Diocese to obtain MSS., his thorough acquaintance with the history of the Protestant Episcopal Church in the United States, his connection with many of the most prominent friends of the Church, his relationship to old families in Virginia, and the aid his Clergy throughout the Diocese are rendering in furnishing every item of information from old Vestry books, County Court records, private manuscripts and tombstones, at once indicate him as the Historian of the Church in Virginia.

The object of the writer in furnishing the past sketches of the Church-

* GEORGE WYTHE, having distinguished himself in various public capacities, such as member of the House of Burgesses, the preceptor of Thomas Jefferson, &c., was one of the Signers of that Declaration of American Independence, which was drawn up by his distinguished pupil. PEYTON RANDOLPH was successively the King's Attorney General, Speaker of the House of Burgesses, Member of the Committee of Correspondence, Delegate to Congress and President of Congress. He was the son of Sir John Randolph, Knight, and Susan Beverley, his wife. He died October 22, 1775, in Philadelphia, of Apoplexy. ROBERT CARTER NICHOLAS, was Treasurer of Virginia, a Member of the Committee of Correspondence, and also of the Virginia Convention.

es in Virginia, has thus far been accomplished—viz: to awaken such an interest in our history—in the story of the trials and triumphs of the Church, as to lead others better qualified, to rise up and meet the demand which this quickened condition of the Church mind calls for. He again brings his little mite to this accumulating treasury, happy, indeed, and well paid for his trouble, if he have succeeded in the effort to induce those who have pondered the story of the early struggles of the Church in the Colonies, and her subsequent triumphs, to “bear a hand,” and with a willing heart stand by her coming fortunes through sunshine or shadow, saying both by word and work, “for Zion’s sake I will not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”

The task which the writer has imposed on himself is no ordinary one. Abstracting his thoughts from the busy present, he must linger amid the memorials of the silent, yet eloquent past. Within the walls of that cruciform old building, the solemn evangel was chanted more than a century ago. Lips which hymned the holy strain have moulded into dust! The dashing cavalier, the proud beauty, the gubernatorial procession,—the gay gallant, the rustic beauty,—the awkward boor,—those humbler and, perchance, purer worshipers among the poor,—all, all have vanished. And yet they pass in panorama before the mental vision, while the slow ticking of the old clock in the tower, and the measured strokes of its ponderous hammer, seem to utter as it were a perpetual monotone of “passing away, passing away!” How many old years has that old bell rung out? How many new years has it rung in? How many bridals hath it greeted with its merry peal? How many monodies hath it wailed?

When the Parish first received its designation, “BRUTON,” the writer is not able to say; for after having carefully consulted “Hening’s Statutes at large,” from 1619 to 1682, containing all the laws in reference to Parishes up to that time, and withal the most accurate history of Virginia, being made up of authenticated MSS., and carefully revised, he can find no early reference to that Parish under that name; but by consulting the same authority, I find on the 1st of April, 1658, “Vpon the petition of the inhabitants of Middle Plantation, and Harrop Parishes, it is ordered that both of them be henceforth incorporated into one Parish, which is to be called the Parish of Middletown, and the bounds of the same to be those already including both the aforesaid former parishes.” By reference to an Act of the Grand Assembly, March, 1645, thirteen years before the order above, I find the following: “Whereas by a Grand Assembly, held the 17th of February, 1644, it was then enacted by the consent of Mr. Thomas Hampton, Rector of Ja: City Parish, that the inhabitants of the East Side of Archer’s hope Creeke to the head thereof, and down to Wareham’s pond, should be a distinct parish of themselves; Bee it now further enacted by the Authoritye of this Grand Assembly, that the said Parish be nominated and called by the Name of Harrop Parish.” This act of 17th February, 1644, it is

presumed was lost, as there is no record of it in the "Statutes at large;" but the reference to the period shows at what *time* the division of James' City Parish took place; and the act of the 1st April, 1648, uniting the Harrop and Middle Plantation Parishes, point to the date of the Parish of Bruton, though not to the name.*

"Middle Plantation" was the original name of the place now known as Williamsburg, and derived its name from the fact of its lying midway between the James and York rivers. In 1698, during the administration of Governor Nicholson, the seat of Government was removed from Jamestown to Middle Plantation, on account of the sickness of the first named location. Here the Governor designed a large town. The streets were to run so as to form a W and an M, in honor of the Sovereigns William and Mary. This plan was never carried out, but the new Capital was known from that time as Williamsburg, after William of Orange, the King.

It was a favorite design of the leading men in the Colony, to build up the Middle Plantation; for as far back as February, 1632, under the "An act for the Seatinge of the Middle Plantation,"—"It is ordered that every fortyeth Man be chosen and Maynteyned out of the titheable persons of all the inhabitants betweene Queene's Creek in Charles river, (now York river,) and Archer's Hope Creeke in James river, with all the lands included, to the Bay of Cheseapeake, and it is appoynted that the Said Men be there at the Plantation of Doctor John Pott,† newlie built, before the first day of March next, and that the Men be employed in buildinge of houses, and securing that tract of land lyinge between the Sayd Creeks. And to doe such other workes as soone as may bee, as may defray the Chardges of that worke, and to be directed therein, as they shall be ordered by the Governor and Counsell. And yf any free men shall this Yeaere, before the first day of May, Volunta-

* The presumption of the writer is, that the name of Bruton was given to the Parish in honor of Thomas Ludwell, Esq., as the following inscription on his tomb in the Churchyard at Williamsburg, would seem to indicate:

"Under this Marble lieth the body of Thomas Ludwell, Esq., Secretary of Virginia, who was born at Bruton, in the County of Somerset, in the Kingdom of England, and departed this life in the Year 1698: and near this place lye the bodies of Richard Kemp, Esq., his predecessor in Ye Secretary's office, and Sir Thomas Lunsford Knt: in memory of whom this Marble is placed by order of Philip Ludwell, Esq., [son] of the said Thomas Ludwell, Esq., in the Year 1727." Both brothers, Philip and Thomas, (whose son was named after the elder Philip,) were distinguished men, and bore no inconsiderable part in the history of the Colony. They have descendants still living in Virginia.

† I am afraid that Dr. John Pott was a brazen vessel. Two years before this act, we find among the "Minutes of the Judicial proceedings of the Governor and Council of Virginia," which body, by the way, were vested with judicial powers,—the following record: "July 9th, 1630, Doctor John Pott, late Governor, indicted, arraigned, and found guilty of Stealing Cattle. 13 Jurors, 3 whereof Councillors. This day wholly spent in pleading; next day in unnecessary disputation: Pott endeavoring to prove Mr. Kingswell (one of the Witnesses against him,) an hypocrite, by a Story of Gusman of Alfrach the rogue. In regard of his quality and practice, Judgment respited till the King's pleasure known; and all the Council became his security."

rilie goe and Seate upon the Sayd place of the Middle Plantation, they shall have fifty acres of land Inheritance, and be free from all taxes and publique Chardges accordinge to a former act of Assembly made the fourth day of September last past."

Although the design of making a populous City of the Middle Plantation, could never, for various reasons, be accomplished, yet after the removal of the seat of Government from Jamestown, in 1698, and the successful operations of the College of William and Mary, Williamsburg (its new name) became the centre of attraction to all parts of the Colony. Its inhabitants were courtly and refined—their hospitalities were elegant and profuse, and during the Session of the Burgesses, and the commencement of the College, the town presented the scene of a mimic Court. It must not be supposed, however, that Bruton Parish was an inconsiderable one until the change of the seat of Government from Jamestown to Williamsburg, or the establishment of the College at the latter place; for the Vestry-book shows that for several years before either of these events took place, the Parish numbered among its Vestry some of the most distinguished men in the Colony. The first entry in the Vestry-book, bears date "April Ye 18th, 1674," and on that day, at a meeting of the Vestry, we find present,

"The Honourable Coll: Danl. Parke,* Mr. Rowland Jones, Minister, Mr. John Page, Mr. James Besouth, Mr. Robert Cobb and Mr. Bray.,—Capt. Chesley, and Mr. Aylett, Church Wardens. Mr. John Ownes, Sidesman. There being in the last levie Eight thousand five hundred pounds of tobacco in Caske, Levyed to the Honourable Thomas Ludwell, Secretary, and Daniel Parke, Esq., 25 pound sterling, due to them upon ye purchase of ye Gleabe," &c.

In November, 1677, the Vestry came to the following conclusion:

"Whereas, upon ye Visiting of the Parishes, It was fully agreed that neither the Upper Church, nor the lower Church should be repaired, but that a New Church should be built with brick, att the Middle Plantation,—Now in respect of the late troubles and Leavies this Year, It is by this Vestry Ordered that the next laying of the Leavie for this parish, the Demensions and order of building a New Church, and by whom to be Undertaken, be there fully determined; and that the present Church Wardens be desired to take Subscriptions from ye Honorable Thomas Ludwell, Daniel Parke, Esq., Major Jo: Page, of

* In the old Church, at Williamsburg, (and it was formerly in the older one,) is a slab, bearing the following inscription:

"Neare this Marble Lyes
Ye Honble. DANIEL PARKE—
Of Ye County of Sussex, Eng: who
was one of his Ma'ties Counsellors
and some time Secretary of the Colony of Virginia
He died Ye 6th of March, Anno 1679.
His other felicityes were crowned by
his happy Marriage with Rebecca,
the daughter of George Evelyn, of the
County of Surry, Eng. She dyed
the 2nd of January, Anno 1672, at Long
Ditton, in Ye County of Surry, and
left behind a most
hopeful progeny."

their former promises : and also of all other Gentlemen who will freely subscribe their benevolence to so Christian a work."

On the 14th November, 1678,

"It is ordered that ye Subscriptions of free donations for building a brick Church be Entred in the Register, and that Copies be given to the Church Wardens to procure all other persons' free donations that are dwellers in ye parish and when they have promised what they can, that a Vestrie be called for further consideration concerning the said Church."

And under the same date the following :

"I, John Page, doe oblige Myself, My heires, Executors, to pay or cause to be paid, Twenty pounds sterling to the Vestry of Bruton Parish, for and towards Building of a Brick Church att Middle Plantation, for ye sd parish, upon demand. Witness my hand this 14th of November, 1678.

Also I do promise to give land sufficient for the Church and Church Yard.

John Page.

Witness

Abraham Vinckler, }
Richard Curteen. }

I, Rowland Jones, Clerke, do oblige Myself, My heires, Executors, to pay or cause to be paid, five pounds sterling, to the Vestry of Bruton Parish, for and towards the building a brick Church, at the Middle Plantation, for ye said Parish, upon demand, as witness My hand, November ye 14, 1678.

Witness

Richard Curteen, }
Abra: Vinckler. }

Wee, the subscribers, do hereby oblige ourselves, our heires, and Executors, and Administrators, to pay each of us five pounds Sterling to the Vestry, upon demand, towards ye building of A Brick Church, on ye Middle Plantation, for ye said Parish, as Witness our hands this 14th of November, 1678.

Witness

Richard Curteen, }
Abraham Vinckler. }

James Besouth,
Wm. Aylett,
Robert Cobb,
Robert Sprigg,

Martin Gardner,
Gideon Macon,
Tho. Taylor,
Christo Pearson."

On the 5th June, 1679, a full description of the Church to be built is given, together with Articles of agreement between the Vestry and George Marable, the contractor of the work, which was to cost £350 sterling ; but owing to some misunderstanding or disagreement between the parties, we find recorded in the Vestry-book the following :

"Whereas Mr. Geo. Marable hath arrested Mr. George Poyndexter and Mr. George Martin, (members of this Vestry,) in an action of the case to ye 4th day of ye next Generall Court : this Vestry do ordain and appoint Major Robert Beverly* their lawfull Attorney on the

* This gentleman was Clerk to the House of Burgesses. He commenced a rigid loyalist, and was the warm friend and partisan of Governor Berkeley, but from causes detailed by the historians of the period, became, during the administration of Chichester and the infamous Effingham, a decided friend of the patriot party. He died in the Spring of 1687, says the Historian Campbell, "the victim of tyranny and martyr of constitutional liberty. Long a distinguished loyalist, he lived to become still more distinguished as a patriot."

behalf of ye said Parish, to answer ye Suit of ye said Geo. Marable, and also to procure judgment for performance of ye arts of agreement made by ye said Mr. George Marable," &c. On the same occasion, there is entered on the Vestry-book a statement from Philip Ludwell, Esq., of a legacy by his brother, Thomas Ludwell, of £20 sterling, and a promise for himself of £10 sterling, towards the new Church about to be built at Middle Plantation. On the 23d June, 1681, an agreement was made between the Vestry and Capt. Francis Page,* to build the Church at the same place, but with several variations from Marable's plan, for £150 sterling; "and sixty pounds of good, sound, merchantable, sweet scented Tobacco and Caske, to be levied of each Tytheable in the parish for three yea:s together—the first payment to commence this next ensuing crop."

"At a Vestry Meeting of Bruton Parish, ye 9th of June, 1682, Present, Mr. Rowland Jones, Minister, Colo: Jno. Page, Major Otho: Thorp, Capt. Ffrancis Page," and others, it was "Ordered that Mr. Rowland Jones, Minister, for the future, shall be paid annuall ye Sum of Sixteen thousand six hundred and sixty-six pounds of Tobacco and Caske. Any former order of Vestry to the contrary notwithstanding." Here follow the names and the sentence,

Tester, Alex. Bonnyman.

"Veritas non est dubitanda."

It would seem that at this time there were *two* Churches in the Parish, (one in the upper, and one in the lower,) from the following: [June 9th, 1682.] "The Vestry of this Parish takeing into consideration that many and divers of the inhabitants have been negligent in coming to Church, tending to ye dishonor of God, and the contempt of Government, Therefore the said Vestry have now ordered, That such person or persons inhabiting in this Parish, as shall be negligent herein, shall be presented by ye Church Wardens to ye Court, and then be proceeded with according to Law, and that publication hereof be made pr ye Clerke at both Churches." These Churches were, no doubt, one in the upper, and one in the lower portions of the Parish, which was in the two Counties of James City and York; and the fact that these Churches were so far apart, and the population of Middle Plantation proper, increasing, induced the necessity for building the Church at Middletown, (now Williamsburg,) that the parishioners from both extremes might have no excuse for not attending regularly. At this same meeting it was "thought fit and likewise ordered, that Coll: Jno. Page may [might] have the privilege to sett a pew for himself and his family in the Chancell of the new Church at Middle Plantation"—although the Church was not yet built. Every receipt given by Francis Page, for

* On the death of Beverley, Francis Page, Esq., was appointed, by the Governor, Clerk to the House of Burgesses. The lights and shadows of Beverly's life, from 1682 to 1687, his persecutions and imprisonments, his humiliation in being compelled, on bended knees, to ask pardon of Effingham, would furnish incidents for a stirring romance of colonial times in Virginia. Both of those distinguished gentlemen, Beverley and Page, have a long line of descendants in Virginia, most of whom are either communicants, or warmly attached to the Church.

moneys received for the new Church, is thus signed: "I say, Received pr Me Ffra: Page." The privilege of setting up a pew in the Chancel, was subsequently accorded to the Hon. Philip Ludwell. The land on which the Church was built, together with "sixty feet of the same, every way for a Church-yard," was the gift, forever, of the "Honourable Coll: John Page;" and though nearly two centuries have passed since this pious donation, it is a fact worthy of mention, that the descendants of the noble donor worship in the old Bruton Church at the present day; and, what is pleasant to the writer to record, the wife of the present Rector is, on the maternal side, a lineal descendant of that distinguished patron of our Apostolic Church in Virginia.

"November ye 29th, 1683." The Parish Church is at length completed, and the Vestry notice the fact by the following: "Whereas ye Brick Church at Middle Plantation is now finished, It is ordered yt all ye Inhabitants of ye said Parish, do for the future repair thither to hear Divine Service, and ye Word of God preached; And that Mr. Rowland Jones, Minister, do dedicate ye said Church on ye Sixth day of January next, being ye Epiphany. And that Alexander Bonyman, Clerke, sett up notice at ye Mill, to give notice thereof; And that ye Ornaments, &c., be removed pr ye Church Wardens, and also yt ye old Communion Table be removed to ye Ministers house and there remain."

I think it quite probable that this event was celebrated by more than the usual demonstrations contemplated by Canons or rubrics; for immediately following this order is another, that "Mr. Roger Jones having promised to furnish ye Parish with *two barrells of Tar*, Each containing twenty-eight gallons, to be delivered at Middle Plantation, which being performed ye Parish is to pay ye said Mr. Jones after ye rate of £12 pr barrell."

At a Vestry held the 31st October, 1684, at which beside the Minister, Mr. Rowland Jones, the following names appear of men who were distinguished in the history of the times: "The Hon. Philip Ludwell, Esq., the Hon. Jno. Page, Esq., the Hon. James Bray, Esq., ye Hon. Thos. Ball and Capt. Ffrancis Page," &c.; and at that Meeting it was resolved, that "ffor the privilege of Burials either in ye Chancell, or in ye new Church, it is ordered by this Vestry, that for breaking up ye ground in ye Chancell, ye fees payable to ye Minister shall be one thousand pounds of Tobacco, or five pounds sterling; and in ye Church ye fee payable to the Parish shall be five hundred pounds of Tobacco, or fifty shillings in money; and that ye Minister be at ye charge to relay ye Chancell, and ye Parish for the same."

The Vestry not being satisfied that the Church was completed in a workmanlike manner, on the same day appointed a Committee to examine the same, and report on the 10th day of November. Captain Ffrancis Page having given bond and security to keep the Church in good order and repair for four years, all things went on smoothly, as we may infer from an entry in the Vestry book, bearing date May 10, 1686. "Whereas there is a proposition to the Vestry, concerning a Steeple and a Ring of Bells, the Vestry do request Mr. Rowland Jones,

Mr. Martin Gardner, and Ffra. Page, that they make a computation of the charge of building the Steeple and cost of the bells, and returne the same to ye next Vestry; and that in ye mean time they endeavour to procure what donations they can from such persons as may be thereto willing." The fees of the Clerk at this time were ordered to be "three pounds of tobacco for registering every christening and burial in ye Parish, and ye Sexton to have ten of tobacco for every grave that he digges," to be collected yearly with the levies. The last meeting of the Vestry, which the Rev. Rowland Jones attended, was held on the 26th day of November, 1687. This gentleman attended for the first time a meeting of the Vestry May 4, 1675. On that day, "by a General Consent," they "subscribed a request to the Right Honorable Governour for an Induction into this Parish of Mr. Rowland Jones, Minister." There is no evidence on the record that he ever was inducted, and yet he served them for twelve years, and then "fell asleep,"—for at the next Vestry Meeting, "June ye 5th, 1688," it was entered on the book as follows:

"Whereas this Parish, by ye death of ye Rev. Mr. Rowland Jones, is destitute of a Minister, and Mr. James Sclater having offered to serve ye Parish in that quality, It is therefore agreed upon and ordered, that Mr. James Sclater be paid after ye rate of 6,000 pounds of tobacco per annum for six months. Ye time to commence from ye 13th day of May, 1688, and for such further time as he shall officiate in this Parish, to be allowed after the same rate proportionable. The said Mr. Sclater agreeing to preach a Sermon every other Sunday in the afternoon, if weather permit, and hath promised to administer ye Sacrament twice in ye six months; and each Sunday that he preach here to perform other rites and ceremonies of the Church."

This arrangement continued for a *very* short period, for on the first of the following July, the same order was made in favor of the Rev. Mr. Samuel Eburne, and the same requirements expressed. At a subsequent meeting (Nov. 9, 1688,) the order was reiterated, and was to continue in force until the next Christmas, after which time, if Mr. Eburne agreed to officiate in the Parish for seven years, he was to receive annually sixteen thousand six hundred and sixty-six pounds of tobacco and cask, with the use of the Glebe and all the houses thereon.

On the 28th day of November the following letter from Lord Howard of Effingham, Governor of the Colony, was received, and recorded on the Vestry-book:

"Gentlemen,—I understand that upon my former recommendation to you of Mr. Samuel Eburne, you have received him, and he hath continued to exercise his functions in preaching to you and performing Divine Service. I have now to recommend him ye second time to you, with ye addition of my own experience of his ability and true qualification in all points; together with his exemplary life and conversation. And, therefore, holding of him in the esteem of a person who, to God's honor and your good instruction, is fitt to be received, I do desire he may be by you entertained and continued; and that you will give him such encouragement as you have formerly done to persons so qualified.

"EFFINGHAM.

"8br 25, 1688."

In April, 1689, William III and Mary were proclaimed Lord and Lady of Virginia. Effingham was absent in England. In 1690 Francis Nicholson, "who had been driven from New York by a popular outbreak, came over as Lieutenant Governor;" and it was under his administration, as we have said elsewhere, that the seat of Government was removed from Jamestown, and the name of Middle Plantation changed to that of Williamsburg. This did not take place, however, until Nicholson's second term in 1698; for in 1692 he was succeeded by Sir Edmund Andros, while he, (Nicholson,) in 1694, became, by appointment, Governor of Maryland, where he continued until his return to Virginia in 1698-9. While Governor of Maryland, "with the zealous assistance of Commissary Bray, he busied himself in establishing Episcopacy." Succeeded in 1692 by Sir Edmund Andros, whose character, as given by the historian Campbell, would not strike us favorably, inasmuch as he says, "his high-handed course had rendered him so odious to the people of New England, that they had lately imprisoned him." And again—"At length his corruption and tyranny so provoked the Virginians, that they sent him a prisoner to England with charges against him."

It is pleasant, however, to turn from this sad picture of the historian, to record the following, copied from the Vestry-book of Bruton Parish :

"The Seaventh day of April, 1694.

His Excellency Sir Edmund Andros, Knight, was pleased to give to Bruton Parish A Large Silver Server."

"At a Vestry held for Bruton Parish ye 10th day of May, 1694,

Mr. Sam. Eburne, Minister,

Edmd. Jennings, Esq.

Mr. Phil. Ludwell,*

Mr. Daniel Parke,†

Mr. John Dorman,

Mr. Wm. Pinkethman,

Mr. Hugh Norwell,

Mr. Henry Tyler,

Mr. John Kendall,

Mr. Ro. Crawley,

Mr. Baldwin Matthews,

His Excellency having been pleased to bestow on ye Church a large silver server,—The Vestry therefore do desire Mr. Eburne, with Mr. Phil Ludwell and Mr. Baldwin Matthews, ye Churchwardens, to wait upon his Excellency to render him thanks for his noble and pious gift."

The Church of Bruton had already begun to suffer from decay, as we may learn from the Vestry-book from an entry the preceding year, May 6, 1693. "Whereas ye inside work on ye Church ought to be rectified and repaired, it is therefore ordered that the . . . Churchwardens provide an able workman to effect the same, and that it be done as soon as they can." In 1694 the following is recorded in the Vestry-book :

"Whereas severall Quakers there are in this Parish that are in arrears for their Parish dues,—It is therefore ordered that ye Church Wardens do demand and receive ye same this present year." And on the first November, same year, "Upon Mr. Eburne's proposition to ye Vestry, to be resolved whether they would sustain him for a longer time after his present time by agreement is expired. It is the opinion of this Vestry, and accordingly ordered that it shall be referred to the Vestry that shall meet for this Parish upon Easter Tuesday

* Son of Thomas Ludwell.

† Son of the one whose Epitaph is given.

next." And on "Ye third day of April, 1695, in answer to Mr. Eburne's proposition, this Vestry ordered that no Minister be hereafter entertained but from year to year, and that they allow and pay him only according to law. Upon which Mr. Eburne doth refuse to stay any longer than till next Christmas." On the 15th January, 1696, "It is ordered that Mr. Saml. Eburne, Minister, be allowed two hundred pounds of tobacco and caske, it being for preaching four Sermons after the time by agreement having expired." "The said Mr. Saml. Eburne declaring his Intentions of leaving this Country, ye Church Wardens, therefore, are requested (as often as they can) to procure a Minister. And when there shall be no Minister, the Clerke is ordered to Read Homilies and prayers. And likewise ye said Church Wardens are requested to wait upon his Excellency ye Governor, and pray him that he would be pleased to have this Parish in his thoughts when any Ministers shall arrive here out of England."

It is gratifying to find in those days of corruption—a period to which the enemies of the Church refer with relish—when her Ministers are pointed to as hirelings, and her Communion as corrupt—the testimony of a Vestry, composed as that of Bruton was, of high-minded and honorable gentlemen, to the worth and piety of the venerable man who, for more than seven years, had ministered to them as a servant of the Most High God.

"We, the Vestry of Bruton Parish, in Virginia, whose names are underwritten, do certifie all whom it may concerne, that Mr. Samuel Eburne, Minister of the said Parish, hath so well behaved himself in all his Ministeriall functions amongst us for the space of seven years and upwards, that we do all unanimously desire his further continuance with us: but, by reason of his growing into years, he hath chosen to go into a warmer climate.

Daniel Parke,
Edmd. Jennings,
John Owens,
Robert Crawley,
Henry Tyler,
Wm. Pinkethman,

John Kendall,
Hugh Norwell,
Philip Ludwell, Jr.
John Dormar,
Timo. Pinkethman."

In April, 1697, Mr. Cope Doyley's name appears as Minister, and "it is ordered that Mr. Doyley be entertained as Minister of this Parish, with ye yearly allowance according to Law." On the 14th October, 1698, "Whereas there are severall Quakers in arrears for Parish Levies, it is ordered that the Church Wardens do prosecute them to ye County Court where the debt is actionable." In 1699, the Church again stands in need of repairs, which are ordered. In 1700, Gov. Nicholson requires a certificate that Mr. Doyley reads prayers every Sunday at the Parish Church, which question is answered by the Vestry in the affirmative. In 1701 Mr. Doyley distributes, by order of the Vestry, "to such of the poor as he sees fitt," the sum of fifty-eight shillings, "given by his Excellency." The last Vestry meeting attended by Mr. Doyley was Nov. 5, 1691. His death is announced Oct. 7, 1702. Mr. Solomon Wheatley is invited to preach for them preparatory to a "call," which takes place very soon thereafter, (Dec. 13, 1702;) and again in Dec. 1702, are repairs in brick and wood ordered upon the Church. In 1703 a new pulpit is required, the pews ordered to be repaired, the floor raised, &c.

On the 11th of November, of that year, Mr. Whateley* desires to know whether he is to be retained, and on the 10th of the following February he is informed that his "time by agreement being expired last Christmas, the Vestry not thinking it proper to entertain him another year, to ye end that he should not be put to an inconvenience, have granted his staying to officiate in ye Parish till ye twenty-fifth of March next, to ye end he may provide himself elsewhere." "Coll. Ludwell is requested by ye Vestry to write to Mr. Isaac Grace, that arrived lately in ye ship Hartwell, to request him to give the Parish a Sermon as soon as conveniently," the result of which application to the Rev. Gentleman is given below :

"At a Vestry held ye 3d day of May, 1704, Coll. Ludwell acquainted this Vestry that pursuant to an order of Vestry, ye 10th day of february last, he had desired Mr. Isaac Grace to give ye Parish a Sermon, to ye end that if ye Vestry did like him, he might be entertained as Minister of this Parish. To which Mr. Grace answered that his Excellency had knowledge of the matter, and had forbid him to be concerned with ye Parish. And added that he should be glad of so good a Parish, if he might have it of ye Governour's liking; but as the Governour had forbid him, he dare not meddle with it."

With the dismissal of Mr. Whateley came troublous times to the Vestry, and controversies between themselves and the Government relative to their procedures, produced a long correspondence, and a series of actions on both parts, which show that both parties were in a very unpleasant state of mind, and that neither felt disposed to yield what they considered their rights involved in the issues. The writer has been at pains and trouble to make a correct transcript of these matters from the Vestry-book, believing they may have interest for the present generation; and having never before, to his knowledge, been published, may give an insight (new to some) into the state of the times in which these things occurred. One thing is certain, either Mr. Phil. Ludwell made a mistake in giving the reply of Mr. Grace to the invitation of the Vestry, or the Rev. Gentleman, perhaps overawed by the Governor, found it convenient to have a treacherous memory or an erring tongue. The following from Sir Edward Northy, Knight, her Majesty's (Queen Ann's) Attorney-General for the Colony, given in the preceding year, opens the case between the Vestry and Mr. Whateley. It is his opinion—

"On consideration of ye Laws of Virginia provision being made by an act Intituled Church to be built or Chapel of Ease, for the building a Church in Each Parish, and by the act intituled Ministers to be Inducted: that Ministers of each Parish shall be inducted On ye presentation of ye Parishioners. And ye Church Wardens being by ye Act, Instituted Church Wardens to keep ye Church in repair, and provide Ornaments, to Collect ye Minister's dues, and by

* Spelt *Whateley* in the preceding records. As it would swell this article to a size too large for a single contribution to notice in order the prominence held by several whose names are introduced, among others, Mr. Solomon Whateley, the readers of the *CHURCH REVIEW* are referred to a series of contributions furnished by Rev. Dr. Hawks in the pages of said Review, in the years 1851-2, containing a large amount of interesting memoranda "from Virginia Colonial Church Papers."

ye act for the better support & maintenance of ye Clergy, provision being made for ye Ministers of ye parishes, and by ye said act for inducting Ministers, ye Governour being to Induct ye Ministers to be presented, and thereby, he being constituted Ordinary and as Bishop of ye Planticon, and with a power to punish Ministers preaching Contrary to ye Law—I am Of Opinion ye Advowson and right of presentation to ye Churches is subject to the Law of England, (there being no express Law of that Plantation made further concerning the same.) Therefore when the Parishioners present thier Clerke, and he is Inducted by ye Governour, (who is to, and must Induct On ye presentation of ye parishioners,) the Incumbent is in for his life, and Cannot be displaced by ye parishioners.—If ye parishioners do not present a Minister to the Governour within six months after any Church shall become Voyd, The Governour as Ordinary shall & may Collate a Clerke to said Church by Law; and his Collatee shall hold ye Church for his life. If ye Parishioners have never presented, they have a reasonable time to present a Minister, but if they will not present, being required so to do, the Governour may also, in their default, Collate a Minister. In inducting Ministers by ye Governour On ye presentation of ye Parish, or on his own Collation, he is to see the Ministers be qualified according as that act for Inducting Ministers requires. In Case of ye Avoydance of any Church, ye Governour (as Ordinary of ye Plantation) is, according to the statute 28: H 8th, Cap. 11, Sect. 5, to appoint a Minister to Officiate till the Parish shall present one, Or ye six months being lapsed, and such person appointed to officiate in ye Vacancy, is to be paid for his services out of ye profits thereof from ye time ye Church became Voyd. By the Law above stated in this case, No Minister is to officiate as such till he hath shewed to ye Governour he is qualified according as ye said act directa. If the Vestry do not levie ye tobacco for ye Minister, ye Courts then must decree the same to be levied.

“ EDWARD NORTHY,
July ye 29th, 1703.”

“ At a Council held at Williamsburg ye 3d day of March, [1704,]

Present, His Excellency in Council.

Upon reading at this Board Sir Edward Northy, Knight, her Majesty's Attorney General, his Opinion upon ye act of Assembly of this Colony, relating to ye Church, and particularly Concerning Induction of Ministers,—His Excellency in Council is pleased to order that a Copy of ye said Sir Edward Northy his opinion be sent to ye Churchwardens of each Parish within this Colony, Requiring them Upon ye receipt thereof forthwith to call a Vestry, & there to cause the same to be read and entered into ye Vestry books, to ye end ye said Vestrys may offer to his Excellency what they think proper thereupon.

“ WM. ROBERTSON, Clerk Council.

“ FR. NICHOLSON.”

“ Sir Edward Northy's Opinion being read to ye Vestry, Mr. John Page is requested by them to draw an answer on ye foll: heads.—Being without a Minister, have & shall do our utmost Endeavour to gett one.

“ As to ye Right of Presentation and Induction, think it too Weighty a matter for us to handle, but hope ye Worshipfull Assembly Convened will take care for ye Clearing of yt point.”

Mr. Solomon Whateley, it seems, was not disposed to submit tamely to be thrust out, and accordingly,

“ At a Vestry held ye 22d day of May, 1704, Present

HIS EXCELLENCY,

Mr. Solomon Whateley, Minister,

Col. Phil Ludwell,

Mr. John Dormer,

Capt. Hugh Norwell,

Mr. Wm. Pinkethman,

Mr. Wm. Hansford,

Mr. Joseph White,

• The Petition of Solomon Whateley, Clerke, humbly sheweth to His Excellency

Francis Nicholson, her Majesty's Lieutenant & Governor General of Virginia. —May it please your Excellency, that upon ye death of Mr. Cope Doyley, late Minister of Bruton Parish, (lying part in ye County of York, and part in ye County of Jamestown,) the Vestry of ye said Parish holding a meeting were pleased (without Your petitioner's seeking to any of them, or so much as knowing of ye Vacancy,) by Common Consent to make ye following Order." Here follows the order made in Vestry 17th Oct., 1702, inviting Mr. Whateley to officiate, & desiring the Governour to give "the same Mr. Whateley leave to remove from ye Parish where he is now entertained, and also to invite ye said Mr. Whateley to take upon him the Cure of this Parish. According to which ye petitioner, with your Excellency's Consent, and also probation given in form and manner as in ye said Order specified, presented himself at Williamsburg, where, to his great surprize, he found ye said Vestry by an unaccountable change of mind in some of them, divided among themselves upon some causeless debate relating to ye said Order; which, however, at last upon your petitioner having been putt to many unnecessary troubles and expenses, at another Vestry holden December ye 18th, 1702, terminated in ye order following:—Sunday, December ye 18th, 1702. Ordered that ye Reverend Mr. Solomon Whateley be entertained Minister of this Parish for One Year, to begin at Christmas next, allowing ye Salary according to Law; in Conformity to which two Orders of Vestry, (though the latter seeming very materially to derogate from ye former,) Your Petitioner at ye time prefixed entered upon ye said Cure, & continued without any lett or impediment to officiate in ye same, faithfully discharging all ye duties and affairs of his place in ye said Parish till the tenth day of feb: last past,—when, notwithstanding Your Excellency being then known to be at your own home so neare adjoining to ye Church where the Vestry was held, and being at least one of the Most Considerable Inhabitants of the said Parish, & whose Consent one would have thought might have been as necessarily required to the turning out of the Minister as it was to the taking him in, Yet they were pleased to make ye two Orders following"—

[Here follow the two orders, dismissing Mr. Whateley, after 25th day of March, and authorizing Col. Ludwell to invite the Rev. Mr. Grace to officiate in the Parish.]

"The said Rev. Mr. Grace having indeed received the invitation Mentioned in ye said Order, but (as being a Gentleman newly arrived in this Province, & unacquainted with such kind of proceedings,) reasonably judging it not proper for him to intermeddle in an affair which boare ye aspect of so unlucky a precedent against himself,—May it please yr Excellency, the case standing thus with your petitioner, he could not think it proper for him to seek to provide for himself elsewhere, until he should have first laid ye whole Matter before your Excellency, to whose Inspection (both as Governour and Ordinary within this province) he conceives things of this nature properly to Appertain; without whose Knowledge, therefore, he could not think it in his own power to dispose of himself elsewhere,—to whose disposall, therefore, he entirely submits himself, humbly supplicating your Excellency's favorable regard; and not doubting but that from so Known a Patron of those that serve at ye Altar, he shall obtain what relief You shall in Your Wisdom judge proper and reasonable to be afforded to a person of his profession lying under so sad and disheartening circumstances. Shall Your petitioner (as in duty bound) always pray for Your Excellency's long life and Prosperity.

Your Excellency's

Most Humble Petitioner

and

Most obedient Servant,

SOLOMON WHATELEY."

The Vestry were in a hard place. Mr. Whateley's letter, which is

well conceived, and flatteringly commended to his "Excellency's" consideration, is followed by the one written by Col. Ludwell to the Rev. Mr. Grace, which gentleman, feeling it his duty to conciliate the Governor, had handed Ludwell's epistle to Nicholson. Ludwell to Rev. Mr. Grace :

"York, Feb'y : ye 24, 1704.

Rev. Sir,—I wrote to You about a fortnight past, but having heard nothing from You, I suppose it miscarried. Therefore I send this to acquaint You that the Church of Bruton Parish being Vacant, and the Vestry having heard a good character of you, have desired me to invite You to come and give them a Sermon, in order to your being chosen Minister of that Parish, if they like : I doubt not you will maintain ye character Capt. Humphreys hath given me of you, and should be glad of so good a Guide. I suppose I need not Commend ye Parish to You, since every body can tell You it is one of the best in Virginia. I suppose you also know it is ye Parish wherein Williamsburg stands. I desire to hear from You as soon as maybe. If you please to Cover Your letter to Mr. Charles Chiswell, at ye Secretary's Office, or Walter Cromley, at Dr. Blair's store, in Williamsburg, it will come safe to me.

Your Most Humble Servant,

PHILL. LUDWELL."

"This letter I received from Coll. Ludwell at Capt. Royall's house, By what hand it came I know not. Some days after I went to Williamsburg, and delivered it to ye Governour with my own hands.

ISAAC GRACE.

May ye 14th, 1704."

"Whereas Coll. Ludwell acquainted the above said Vestry that I said, Upon his Invitation to that Parish, I should be glad of so good a one, if I might have it with ye Governour's liking,—I utterly deny I ever said any such thing. The substance of My Answer, to ye best of my remembrance, being, that ye Governour had a knowledge of the matter, and I would not intermeddle in it without his Consent.—Withall returning Coll. Ludwell thanks for his Offer,

ISAAC GRACE.

May ye 14th, 1704."

Immediately following, Nicholson orders the record of the instructions sent from England :

"And to ye end ye Ecclesiastical Jurisdiction of ye said Lord Bishop of London may take place in that our Collony, so far as Conveniently may, we do think fit that You do give all Countenance and Encouragement of ye Exercise of ye Same, excepting only ye Collating to Benefices, Granting Lycenses for Marriages and probate of wills, which we have reserved to You our Governour as the Commander in Chief of our said Collony for ye time being.

The above-written is one of her Majesty's Royal Instructions, bearing date ye 12 day of December, 1702, and sent to

FFR. NICHOLSON.

"You are not to prefer any Minister to any benefit in that our Colony without a Certificate from ye Right Reverend Father in God, ye Lord Bishop of London, of his being Conformable to the Doctrine and discipline of ye Church of England, and of a good life and Conversation : and if any person already preferred to a Benefice, shall appear to you to give scandal, either by his Doctrine or Manner, You are to use Your best means for removal of him, and to supply ye Vacaney in such manner as we have directed.

"You are to give Order further (if ye same be not already done) that every orthodox Minister within Your Government be one of ye Vestry in his respect-

ive parish, and that no Vestry be held without him, Except in Case of Sickness, or that after Notice of a Vestry Summoned, he omit to come.

"You are" to enquire whether there be any Minister within your Government who preaches and administers the Sacraments in any Orthodox Church or Chapell without being in due Orders, and to give an account thereof to ye Lord Bishop of London.

"These are three of her Most Sacred Majesties Royal Instructions, bearing date ye 12th day of December, 1702, and sent to

FRRA. NICHOLSON."

"At a Vestry held ye third day of June, 1704,

Mr. Wm. Timson,
Mr. Wm. Hansford,
Coll. Phil. Ludwell,
Mr. John Dorman,

Capt. Hugh Norwell,
Mr. Joseph White,
Mr. John Page.

Whereas the foregoing Entry, bearing date ye 22d day of May, 1704, appears on Record as though they were entered by order of Vestry, the Vestrymen therein Mentioned, do declare that the said entrys were not made by Order of the Vestry, but by His Excellency's immediate Command to the Clark. Mr. Solomon Whateley came into the Vestry and made the following Verball proposition to this Vestry, (to wit)—What I have done Is in obedience to his Excellency's Command, & I have never said to any person that I have a right to this Parish, nor do I insist on a right to it.—Mr. Whateley likewise declared he preached by ye Governour's Command.

It being so late in ye day that ye Vestry have not time to consider of what was entered in this Book by his Excellency's Command On ye 22d day of May last, & that of what Mr. Whateley hath now said, It is ordered that ye consideration thereof be referred to ye Next Vestry."

The following address from the Vestry to Governor Nicholson was spread upon record at the same meeting:

"May it please Your Excellency—

We have Sir Edward Northy's Opinion before us Concerning ye Right of Presentation and Induction of Ministers, with an order of Council thereupon, by which find some replies Expected,—but it being a Matter of too great Weight & Consequence for us to determine, Cannot but hope ye Revisall of ye Laws, and ye Worshipful Assembly, have and will take such care as may effectually conduce to ye cloosing those heads and all others in relation to them, to ye future ease and satisfaction of all. And to the end our present want of a Minister may be no way imputed to our Negligence, think it not amiss to acquaint Yr Excellency our utmost Sedulity hath not been wanting to procure one, and hope the little chance in this country will, in some sort, excuse our delay, together with ye refusal of one whom we desired to entertain. We shall also use our Sincere Endeavours to supply ye Vacancy, and give due obedience to Law. We are, with all submission, Yr Excellency's most humble and obedient servants,

Signed by all ye Vestry."

On the 12th June, 1704, the Churchwardens were empowered to procure a Minister, and the subjoined declaration was also put upon record:

"Whereas Mr. Solomon Whateley hath of late preached in this Parish (which for some time before he had forebore to do,) this Vestry do declare that he doth it not any way with their consent or approbation, and that they think themselves noway obliged to pay him for ye same." Mr. Whateley delivered, on the same day, into the hands of Philip Ludwell, Churchwarden, the sum of ten nd, charity money, which was in his hands; and before adjournment the wing was recorded:

"June ye twelfth, 1704,

Entered by Command of His Excellency,

Coll: Phil. Ludwell, } CWs
Mr. Wm. Pinkethman, }
Mr. Henry Tyler,
Capt. Hugh Norwell,

Mr. John Page,*
Mr. Wm. Tenison,
Mr. Wm. Hansford.

"As to ye Number of Vestrymen that Mett ye 22 day of May last, there were six beside Yr Minister, which his Excellency Ye Governour declares to be a Vestry, being six, the Major part of eleaven; & Coll. Ludwell affirmed that six was not ye Major part,—but to make no dispute *ye Minister being present.*"

"The Vestry's answer to Sir Edward Northy's Opinion, and ye order of Council being read out of ye Book, his Excellency was pleased to Command all ye Gentlemen of ye Vestry to attend him att the Royal College of William and Mary on Monday, ye nineteenth of this Instant, about ten o'clock. Her Majesty's Attorney General, Mr. Wharton, and Mr. Holloway being gone to ye County Court."

At a Vestry on Nov. 2, 1704,

"An order of Council is given by Mr. William Robertson, Clerk of ye Council, wherein is proposed that ye South side of ye Chancel of ye Church, (including ye pew where his Excellency now sits,) be fitted up as a pew for ye Governour & Council for ye time being, to be done by ye direction of Mr. Auditor Byrd, which is agreed to by this Vestry."

On the 19th day of February, 1705,

"Whereas there was an Information Exhibited by ye last General Court by the Attorney General in behalf of her Majesty against ye Vestry of this Parish, and writs thereupon being issued, Commanding ye appearance of ye Vestrymen therein named to Answer ye said information ye Next General Court, the Vestry doe think fitt to desire & Impower Coll. Philip Ludwell and Mr. Wm. Pinkethman, ye present Churchwardens, to defend and manage ye said suit."

"At a Vestry held for Bruton Parish, ye 7th July, 1705,

Mr. Henry Tyler† is desired to procure Carpenters to Visit the Church, and to report their opinion to ye next Vestry whether it can be repaired or not. If it Can be repaired, what stuff will be necessary for the same, and what they will undertake to do it for."

The following will show that while there was a disposition on the part of Governor Nicholson to conciliate the Vestry, yet the course pursued by that worthy functionary, in regard to the forcing upon them the Rev. Mr. Whateley, had not been forgotten on their parts; and though they accept the gift of "his Excellency," it is done with such a sly insinuation that one cannot help thinking they understood him and his motives better than he suspected.

"At a Vestry held for Bruton Parish ye 7th August, 1705,"

..... "His Excellency the Governour sending to this Vestry (by ye hand of Mr. Wm. Robertson) An Altar Cloth and Cushion as a present for ye use of ye Parish, together with fifty shillings for ye use of ye poor, and desiring ye said gift of fifty shillings might be recorded in the Vestry book as being his Excellency's usuall quarterly gift; and also what his Excellency hath formerly given, together with an account how ye same hath been disposed of.—The Vestry return this answer by Mr. Robertson, (viz.) We return his Excellency many thanks for ye Altar Cloth, and also for ye fifty shillings now sent—which we assure his Excellency's shall be registered; but *not knowing it to be his Ex-*

* The italics are my own.—J. C. M.

† This gentleman was the great grandfather of Ex-President Tyler.

cellency's Constant Custom, we cannot register it as such without we know at present what his Excellency hath given to the poor; but we do promise to examine that matter against ye next Vestry, and what appears to us, then shall be registered."

Patience, perseverance, and, doubtless, prudence on the part of Mr. Whateley, together with a show of right in his favor, and gubernatorial countenance, at last wrought a change in the minds of the Vestry, and accordingly like those who felt it was "good and pleasant for brethren to dwell together in unity," on the 25th October, 1705, the Vestry made the following order, reserving however those "inalienable rights" which subsequent years incorporated in the great Declaration of American Independence.

"At a Vestry held for Bruton Parish ye 25th October, 1705, Present—

Phil. Ludwell, Esq.	} CWs	Mr. John Page,
Mr. Wm. Pinkethman,		Capt. Wm. Timson,
Edmund Jennings, Esq.		Mr. Wm. Hansford,
Captain Hugh Norwell,		Mr. Ffred: Jones,

"The Vestry taking into consideration that Mr. Solomon Whateley hath been serviceable to ye parish in reading Divine Service, and also in Preaching several Sermons, from ye first of May, 1704, to this time, and though he did not officiate by ye direction or approbation of ye Vestry, Yet it being thought fitt yt he should have some satisfaction for his trouble,—the Vestry hath agreed to give ye said Mr. Whateley Sixteen thousand pounds of Tobacco and Caske, as a gratuity for all past service to this time,—and the Vestry have thought fitt to propose to ye said Mr. Whateley to Officiate as Minister of this Parish from this time to ye first of May Next, provided Nevertheless that any thing herein contained shall not be construed as the Vestry's owning Mr. Whateley to be Minister of this Parish for ye time past. Mr. Whateley agreed."

"Mr. John Page having acquainted the Vestry that he hath removed out of this Parish, & desiring ye Vestry to appoint Another in his room, they have thought fitt to make choice of Mr. David Bray, &c."*

"Att a Vestry held the first day of October, 1706, The Vestry considering ye great charge ye parish hath been at for ye repairing of ye Church, and how bad a condition it is still in,—Ordered, that twenty thousand pounds of Tobacco be levied this year for and towards building of a new Church."

"November ye 14, 1706. Whereas there is levied thirty-one pound of Tobacco per pole for and towards ye building A New Church, Any of ye parishioners have hereby ye liberty to pay ye same in money after ye rate of ten shillings pr cwt: when other parish dues are collected."

"Att a Vestry held ye fifth day of December, 1706, Mr. Solomon Whateley, Mr. Wm. Hansford, and Mr. Joseph White, having desired to take ye oath appointed to be taken instead of ye oaths of Allegiance and Supremacy, The President of Her Majesty's Council did this day administer the same, and they subscribed the Test."

The period had arrived when Mr. Whateley was called to "go the way of all flesh," and it must have gladdened the heart of the old grey-haired Minister, that although at his election in 1705, it was specified

* Both of these gentlemen were distinguished in their day and generation. The first named held prominent office, (was subsequently Governor,) and retiring from active public life, married Mary Mann, an heiress of Gloucester, and built "Rosewell," the famed seat of elegance and hospitality for more than a century. Mr. Bray filled several offices of trust and honor.

he should be employed only until the next May, he was permitted to remain in uninterrupted occupancy until "death did them part."* The last Vestry he attended was held the 14th September, 1710, and at a Vestry held 20th November, 1710, his decease is announced thus:

"Having had the Misfortune at this present to be without a Minister, By ye death of ye Revd. Solomon Whateley,—It is ordered that the Church Wardens (for supplying the Parish with Ministers to preach weekly, while the Parish continues vacant) do desire the severall Ministers hereafter named, to preach in this Parish Church on the severall Sunday Mornings they shall appoint,—for which services they shall be paid four hundred pounds of Tobacco in this Parish for each Sermon. The Church Wardens are ordered to wait on ye honorable the Governor,† with ye proceedings of ye Vestry herein.

"The Ministers desired to preach weekly are, upon 3d of December, the Revd. Mr. Tillyard:

December 10,	the Revd. Mr. Slaughter; ‡
" 17,	" " Mr. Paxton;
" 14,	" " Mr. Commissary; §
" 31,	" " Mr. Goodwin;
January 7,	" " Mr. Wallace;
" 14,	" " Mr. Taylor."

"Att a Vestry held for Bruton Parish, December 10, 1710,

Present, Hon. Edmd. Jennings, Esq."

[Here follow the names of the Vestry.]

"Upon the representation of the Hon. Edmd. Jennings that Mr. John Holloway and himself had discoursed upon the business concerning the appropriating a sum of money towards the building a Church in Bruton Parish, and that Mr. John Holloway was pleased to say He did believe he could prevail with the House [of Burgesses] to appropriate £200 for that use, and that the House was desirous the gentlemen of the Vestry should give them a meeting on this day, which was the occasion of calling this Vestry to consider what might be necessary concerning the same,—

"Ordered, That the Church Wardens goe and acquaint the House of Burgesses, that the Gentlemen of the Vestry were ready to wait upon them when they should appoint."

"Having Delivered their Message, they returned and acquainted this Meeting that the House had appointed Mr. John Holloway, Mr. Nicholas Merriwether, and Mr. Robert Bolling, to wait upon the Vestry and hear their proposals."

"Then this Meeting proceeded to consider what sume of Money and what Dimentions might be necessary for the building a Church to serve their own partitioners, Provided the House of Burgesses would not contribute towards the Building thereof. The matter being debated it was Resolved, that a Church of ye same dimentions of ye old Church will be large enough, and that £500 would be sufficient for the building thereof.

"Ordered—That whereas there was an Order made the last Vestry for 7

* For more of Mr. Whateley and "other clergy" who figured in the Colony at and about this time, see Dr Hawke's "Colonial Church Papers," in Church Review for 1851.

† Edmund Jennings, who succeeded Gov. Nott in 1706. Previous to this his name is spelt Jenings, and it is this additional letter N which has kept the family out of an immense property in England.

‡ Should be spelt Selater.

§ Blair.

Ministers to preach on certain Sundays, wherein the Revd. James Slater was one;—It is ordered by this Meeting that the said Slater be left out of the number, and that the Church Wardens give notice to the Revd. Arthur Tillyard to preach December 10th, and the rest in their order."

"Mr. Jno. Holloway, Mr. Robert Bolling and Mr. Nicholas Merriwether, delivered a Message (from the House of Burgesses) to this effect, that the House was willing to appropriate a Sufficient sume of Money for the building pews for the Governr., Council and House of Burgesses; They further added they were to enquire what Dimentions were necessary for a Church for the Parish, and what sume of money would be sufficient for the Building the same;—Whereupon the Honble. Edwd. Jennings informed them the Gentlemen of the Vestry were of opinion a Church of the same Dimentions of the Old Church would be large enough, and that £500 would be Sufficient for the building the same."

"The Gentlemen of the Vestry further added, They did not in the least doubt but the House of Burgesses would shew their Pious and Generous spirits by their Liberrall Donations towards Soe necessary and good a worke; and that they could assure them to the best of their Judgments they would appropriate the same according to the true Intent thereof."

"Ordered, That whoever shall be admitted to serve as Minister in this Parish, shall have no Induction.

"Upon the reading of the Revd. Benjamin Goodwin and the Revd. James Blair's letters, wherein they set forth their desire to be admitted Ministers of Bruton Parish, now vacant by the Death of the Revd. Solomon Whatley;—The Matter being debated, the Question was putt whether it should be decided by Vote.

"Resolved in the affirmative—present the Honble. Edwd. Jennings. Whereupon the Meeting proceeded to the choice of a Minister for Bruton Parish, and by the Majority of Votes the Revd. James Blair was elected Minister thereof.

"Ordered, The Church Wardens acquaint ye Reverend James Blair, that upon reading his letter, wherein was Sett forth his desire to be their Minister, The Vestry proceeded to the consideration thereof, and accordingly made choice of him to be their Minister for the next ensuing year.—Ordered, that the Church Wardens appoint a Vestry as soon as possible to entertain him accordingly."

We subjoin the letter referred to, as it stands in the Vestry-book immediately under the above. It is one of those documents among the many the writer has been at pains to transcribe, which has never before been in print.

December 4th, 1710.

"GENTLEMEN:

"The great importance of yt deliberation ye are now upon, how to supply this Parish with a Minister who shall discharge his duty in so Eminent a Station as becomes him both for Life and Doctrine, together with the happiness I enjoy in your Neyborhood and acquaintance; and the great conveniency of my habitation in the heart of your Parish, with several assurances from persons of eminent note that such a proffer may be acceptable, Induce me to take this Opportunity of acquainting You that if My Service may be approved in that Station, ye shall need to look noe farther for a Minister.

"It is true, I have soe many obligations to ye Parish of James City, that nothing but the urgent Necessity of health, often impaired by such long Winter Journeys, and a fear that as age and Infirmities increase, I shall not be able to attend that Service (being at such a distance) so punctually as I have hitherto done, could have induced me to entertain anything as of leaving them. If ye Shall think fitt to approve of this My proposall, I hope ye shall have noe occasion to repent your choice, and that I may have further opportunities by my

diligence in My Ministeriall functions among you to shew how ready I am to approve Myself,

Gentlemen, Your most faithfull humble servt. to my parishioners,

JAMES BLAIR.

Vera Copia Teste

C. JACKSON, Clerk Vestry."

Doctor Blair, it will be remembered, under the persuasion of the Bishop of London, was induced to come to the Colony of Virginia as his Commissary, in 1685. This important office he held for the space of fifty-three years. His predecessor, the Rev. Mr. Temple, while he had discharged the functions of Commissary, had never been commissioned regularly. Blair, therefore, was the first duly qualified Commissary in Virginia, of the Clerical order. It was during the Gubernatorial term of Effingham, (Baron Howard,) that Blair came to the Colony, and when Nicholson, who succeeded Effingham, entered upon the duties of his office, Blair "assumed the supervision of the Churches in the Colony."

"By him," says the Bishop of Oxford, "the long neglected project of training for the Ministry the English and Indian youth, was happily revived, and through his unwearied labors brought to a successful close in the establishment of William and Mary" College. Hence, in October, 1693, it was "*Enacted by the Governor, Councell and Burgesses of this present generall assembly, and the authority thereof, and it is hereby enacted, that Middle Plantation be the place for erecting the said College of William and Mary in Virginia, and that the said College be at that place, erected and built as neare the Church now standing at Middle Plantation, Old fields, as convenience will permit.*"* In pursuance of this design, and before the passage of this act, Blair, [1691,] finding the scheme heartily and warmly entered into, went to England with an address to their Majesties, William and Mary, earnestly soliciting a Charter, which was not only readily granted, but they gave, in addition to the Royal sanction, two thousand pounds. "Besides," says the Historian Campbell, "endowing it with twenty thousand acres of land, the patronage of the office of Surveyor General, together with the revenue arising from a duty of one penny a pound, on all tobacco exported from Virginia and Maryland to the other plantations. The College was also allowed to return a burgess to the assembly. The assembly afterwards added a duty on skins and furs." Dr. Blair was the first President of the College.†

* Henning's Statutes at large, Vol. III, p. 122.

† "The plan of the College was the composition of Sir Christopher Wren," (says Campbell.) Says Oldmixon, "There was a Commencement at Wm. and Mary College in the year 1700, at which there was a great concourse of people; several planters came thither in their coaches, and several in sloops from New York, Pennsylvania and Maryland; it being a new thing in America to hear Graduates perform their academical exercises. The Indians themselves had the curiosity to come to Williamsburg on this occasion; and the whole country rejoiced as if they had some relish of learning." "Fifty-eight years before," says Campbell, "there had been celebrated a Commencement at Harvard, in Massachusetts."

In Franklin's correspondence, cited by Grahame, *Hist. U. S.*, Vol. I, page 109, in note, occurs the following: "Seymour, the Attorney General, having received the Royal Commands to prepare the Charter of the College, which was to be accompanied with a grant of £2000, remonstrated against this liberality, urging that the Nation was engaged in an expensive war, that the money was wanted for better purposes, and that he did not see the slightest occasion for a College in Virginia. Blair (the Commissary for the Bishop of London, in Virginia) represented to him, that its intention was to educate and qualify young men to be Ministers of the Gospel, and begged Mr. Attorney would consider that the people of Virginia had souls to be saved as well as the people of England. 'Souls,' (said he,) 'd—n your souls, make tobacco!'" The impious wretch!

We now return to the Vestry-book. On the 28th of December, 1710,

"Mr. Hugh Nowell reported, that pursuant to an order made under last Vestry, he had acquainted the Revd. James Blair, that the Gentlemen of the Vestry had considered his Letter, and, according to the Desire thereof, had made choice of him to be their Minister, and that this Vestry was called to treat with him.

"The Revd. James Blair being present, it was mutually agreed that the said James Blair be entertained as Minister of Bruton Parish, for the Year next ensuing the date."

"At a Meeting of the Vestry, held for ye Parish of Bruton, March 1st, 1711, Present, James Blair, Clerk.

[Here follow the names of the Vestrymen.]

"Upon ye Information of James Blair, Clerk, that he had received from the Honble. Alexr. Spottswood, a platt or draught of a Church, (whose length 75 foot, and bredth 28 foot in the clear, with two wings on each side, whose width is 22 foot,) which he Laid before the Vestry for approbation—Adding further, that ye Honble. ye Governor proposed to the Vestry to build only 53 of the 75 foot, and that he would take care for the remaining part.

"The Vestry proceeded to the immediate consideration of the commodiousness and conveniency of the said Platt or Draught: which is approved of.

"It being moved that the charge of such part be computed, the Vestry not knowing what scantlings were suitable for such a building, nor the number of bricks the said worke would take—is referred.

"Ordered, That Christo. Jackson, Clarke, be impowered to agree with some skillful workman, to lay down the said scantlings: also to calculate the number of bricks sufficient for a wall 56 foot long, 28 foot wide, and 23 foot high above ground, and report the same to the next Vestry, in order to a full consideration thereof.

"Ordered, therefore, that Capt. Frederick Jones acquaint the Honble. Alexr. Spottswood with the proceedings of the Vestry concerning his draught.

"The Revd. James Blair moving that new prayer-books for the Minister and Clerke be sent for,—Ordered, that new ones be sent for, and that ye Church Wardens request the assistance of ye Honble. Edmd. Jennings, in buying ye same."*

Governor Spottswood occupies an important place in the history of Virginia. In 1710 he was sent over as Lieut. Governor, by the Earl

* Edward Jennings," (it should be *Edmund*.) says the historian Campbell, "President of the Council, was a man of strong passions, but singular integrity. His zeal for the Church and the Crown was excessive." Jennings was probably at this time getting ready to go on Colonial business to England.

of Orkney. In 1708, Robert Hunter, "a friend of Addison and Swift," was appointed, but being captured by the French, did not arrive. Subsequently he was Governor of "New York and the Jerseys." Gov. "Spottswood," says the historian, Charles Campbell, "was born at Tangew, in Africa, on board of a Man-of-War, his father being a Commander in the British Navy. Alex. Spottswood was bred in the army from his childhood. Blending genius with industry, he seldom failed in any of his undertakings. He served with distinction under the Duke of Malborough, and was dangerously wounded in the breast at the battle of Blenheim." The writer has himself been in the very room at "Temple farm," about one mile below Yorktown, in which Governor Sir Alex. Spottswood instituted the order of "Knight of the Golden Horseshoe," which in subsequent times has afforded material for the Virginia novel, of that name. Its origin is as follows: "The year in which George 1st succeeded to the Crown, Spottswood made the first complete discovery of a passage over the Blue Ridge of Mountains. He was accompanied by a Volunteer troop of horse. As the flower of Virginia youth wound through the shadowy defiles, the trumpet, now for the first time, startled the echoes of the mountains, and from their summits, Spottswood and his companions beheld with rapture, the boundless panorama that suddenly spread itself before them, robed in misty splendor. Spottswood, on his return, instituted the Tramontane Order, and presented each of his companions with a golden horseshoe, with the inscription, '*Sic juvat transcendere Montes.*'" Says the Rev. Hugh Jones, in his "Present State of Virginia,"* "for this expedition, they were obliged to provide a great quantity of horseshoes, things seldom used in the Eastern part of Virginia, where there are no stones. Upon which account, the Governor, upon his return, presented each of his companions with a golden horseshoe, some of which I have seen covered with valuable stones, resembling heads of nails, with the inscription, '*Sic Juvat transcendere Montes.*' This he instituted to encourage gentlemen to venture backward, and make discoveries and settlements; any gentleman being entitled to wear this golden shoe, who could prove that he had drank his Majesty's health on Mount George," one of the mountains which Spottswood had named in honor of George I.

On the 15th March, 1711, the proposals of Mr. John Tillet and Mr. Henry Cary, were submitted to the Vestry, for furnishing the materials with which to build the Church, but both being considered entirely too exorbitant, "Whereupon ye Honorable Alex'r Spottswood proposed together with ye Hon. Edmund Jennings, to deliver in place as many bricks as shall be thought necessary in building ye Church, at ye rate of 15s. per thousand, in order to beat down ye extravagant prices of workmen, provided some of ye Vestry would undertake other parts." On the 17th Nov. 1711, the contractor for the building the Church, all preliminaries being settled, is allowed till "the 15. October, 1714, for building the same." The contractor was James Morris, and the deeds

* Published about 180 years ago.

were at the same Vestry, ordered to be drawn up by Stephen Thompson.

On the 28th March, 1712, a new draft of the Church is ordered. On the 11th December, 1712, a sum of money, £10 sterling, in the hands of Mr. Richard Kendall, being a legacy from Mrs. Catharine Besouth, is ordered to be paid over to the Rev. James Blair, for a "Suitable piece of plate of ye same value, for the use of Bruton Parish, with this inscription upon it—(Ye Gift of Mrs. Catharine Besouth.)"

December 2d, 1715. At length the new Church is finished, or nearly so, and sundry directions given in regard to the location of certain pews; and on January 9, 1716, it is

"Ordered that the Men sitt on the North side of the Church, and the Women on the left.

"Ordered that Mr. Commissary Blair sitt in the head pew in the Church, and that he may Carry any Minister into the same.

"Ordered that the Parishioners be seated in the Church, and none others.

"Ordered that the Vacant room in the west end of the Church be made into three convenient pews, and that the Church Wardens agree with some workman to do the same.

"Ordered that the Church Wardens take some convenient care to make the Church tite against the wether."

Nov. 16th, 1716. "Ordered that the Church Wardens dispose of all the materials belonging to the Old Church, except the bricks."

The new Church is shingled in 1617. In March, same year, Church Ornaments are ordered. On the 10th July, 1718, "whereas complaint had been made to this Vestry, that there was not room in the gallery for the Youth that came from the Colledge, and that they were crowded by others, also that several of the Parishioners were crowded, for remedy of which, it is

"Ordered, that liberty shall be given the Colledge to take that part of ye Gallery for the use of the Colledge Youth, as far from the pillar on the south side of the Isle of the Church, to the north side of the Church, also that farther leave be given them to put a door, with a lock and key to it, to the stairs of the said Gallery, and the Sexton to keep the key.

"Ordered that Mr. John Custis be removed into the Pew appropriated to the Surveyor General.

"Upon the Consideration of the motion of Mr. John Custis, leave is given him, to put up at his own chardge, in the new Church, a marble stone, which was placed over Colo. Daniel Parke, in the old Church, upon the rear of the wall which is over the first door in the Church."*

* John Custis and Daniel Parke were both ancestors of George Washington Parke Custis of "Arlington," near Washington City. Of John Custis, the following, which the writer, during a visit to the Eastern shore of Virginia to Arlington, the seat of Mr. Edmund Goffigan, copied in 1845, may give some idea. (The whole article, written by the author of this sketch, may be found in the Southern Literary Messenger, for October, 1845.) "Under this MARBLE TOMB lies ye body of the Honorable John Custis, Esq., of the City of Williamsburg, and Parish of Bruton; formerly of Hungars Parish on the Eastern shore of Virginia, and County of Northampton, the place of his nativity: Aged 71 Years, and yet lived but seven years, which was the space of time He kept a batchelor's House at Arlington, on the Eastern shore of Virginia." On the opposite panel stands the following inscription—"This inscription put on this tomb, was by his owne possetive orders." The monument is one of great elegance. It is an almost square, of beautiful white marble, with the drapery most elegantly and curiously carved; about five feet long and about the same height,

December, 17, 1720. Mr. John Holloway, having obtained leave of the Governor, is permitted to erect a gallery in the end of the south wing of the Church, at his own charges. The same gentleman is "recommended to send for a Church Bible and two Common Prayer Books, for the use of the Church."

On the 6th July, 1721, Mr. Commissary Blair notifies the Vestry that "he is obliged to repair for England upon an urgent occasion; and that he intends to return hither again as soon as his affairs will permit, and proposing that during his absence the best care shall be taken for a supply of Ministers to execute office in this Parish, and also agreeing to demand no salary in that time; and thereupon desiring that the Vestry will not make application for any other Incumbent to the cure of this Parish, for the space of twelve months," &c. &c. At the same meeting of the Vestry, is was

"Ordered that a Gallery be built in the south side of the body of the Church, from the Gallery already erected in the west end, unto the edge of the third window, to project six feet, and to be adorned with banisters. And, that the same be appropriated for the boys of this Parish."

On the 23d Nov., 1722, "The Rev. Mr. Commissary Blair" is again at his post at the Vestry Meeting.

On the 12th December, 1725, "Lewis Burwell, Gent., being elected Vestryman for this Parish, this day took the Oath appointed by act of Parliament to be taken instead of the Oaths of Allegiance and Supremacy, the Abjuration Oath, Subscribed the test, and also subscribed to be Conformable to the Doctrine and Discipline of the Church of England."*

terminating in a cone. It is a most exquisite piece of workmanship, the maker's name "Wm. Gooley, Fenchurch street, London." Domestic difficulties it is said gave origin to the inscription. Near to this stone, is another over the remains of his grandfather—the epitaph runs thus,—“Here lies the body of JOHN CUSTIS, Esq. one of the Council, and Major General of Virginia, who departed this life ye 29th of January, 1696, aged 66 years; and by his side a son and daughter of his Grandson, John Custis, whom he had by the daughter of Daniel Parke, Esq. Captain Generall and Chief Governor of the Leward ISLANDS. Virtus Post Funera.”

John Custis' desire to remove and preserve the tomb of his father-in-law, Daniel Parke, as copied from the Vestry book, would seem to discountenance the tradition, that he lived unhappily with his wife, which was the cause of the singular inscription on his own tomb.

* The Burwell family is one among the oldest and noblest in Virginia, although few of the descendants are now living. He himself is called by the historian "An Eminent Scholar." In the family burial ground of the Burwell's, (now known as Carter's Creek,) in Gloucester, the following inscriptions are to be found on the mouldering marbles that cover the remains of his ancestors:

"Here lyeth the body of Lewis, Son of Lewis BURWELL and Abigail his wife, on the left hand of his brother Bacon and sister Jane. He departed this life ye 17 day of September, 1696, in the 15 Years of his age."

"To the Sacred Memory of Abigail, the loving and Beloved wife of Matthew Burwell, of the County of Gloster, Virginia, Gent: who was descended of the illustrious family of Bacons, and Heiress of the Honble. Nathaniel Bacon, Esqr., President of Virginia; who not being more Honorable in her birth than Vertuous in her life, departed this world the 12th day of November, 1692, aged 36 years, having Blessed her husband with four sons and six daughters."

"Beneath this tomb lies the body of Major Nathaniel Burwell, eldest son of Major Lewis Burwell, who, by a well regulated conduct, and firm integrity, justly established a good reputation. He died in the forty first Year of his age, leaving behind him three sons and one daughter by Elizabeth, eldest daughter of Robt. Carter, Esqr., in the Year of our Lord MDCCXXI."

"Here lyeth the body of the Honble. Lewis Burwell, Son of Major Lewis Burwell and Lucy his wife, of the County of Gloster, who first Married Abigail

"At a Vestry held for Bruton Parish, the 22 day of June, 1726, The Revd. James Blair, Minister of this Parish, acquainting the Vestry that at the request of the Governors of this College he has undertaken a Voyage for England, in Order to Obtain a Transfer, and to Negotiate other important Affairs of the College; to the end the good and pious design of that building, so usefull and beneficial to this Country, may be speedily accomplished, and presenting the Vestry a list of Ministers which he proposes shall officiate in his absence,—The same was accordingly agreed to and accepted. The said Mr. Blair laying before the Vestry an account of the poor's Money, whereby it appears that the Sum of £26 11s. 1d. is due to the poor's bag :—Ordered that the same be paid into the hands of Mr. John Blair, to be disposed of as the Church Wardens and Vestrymen shall appoint."

On the 16th day of November, 1727, Mr. Commissary Blair is in his place again in Vestry meeting. On the 15th day of June, 1728, order is issued for tearing down the ceiling of the Church and putting up a new one.

"At a Vestry held for Bruton Parish the 12 day of November, 1729, John Randolph, Esq., (knighted shortly after,) having been elected a Vestryman, this day took and Subscribed the Oaths appointed by Law to His Majesty's person and Government, &c."*

Nov. 6, 1740, Church and Church-yard to be repaired. Nov. 14,

Smith, of the family of the Bacons, by whom he had four sons and six daughters; and after her death, to Martha, the widow of the Honble. William Cole, by whom he also had two sons and three daughters; and departed this life ye 19th day of December, Anno Domini 1710, leaving behind him three Sons and six daughters." This Lewis Burwell was the father of the subject of our notice.

* In the College Chapel of William and Mary, inserted in the wall, is an exquisitely carved marble slab with the following elaborate inscription:

Hoc Juxta Marmor S. E.
JOHANNES RANDOLPH Eques.

Hujus Collegii dulce Ornamentum, Alumnus; Insigne præsidium Gubernator Grande Columnen Senator Gulielmum patrem generosum Mariam ex Ishamorum Stirpe In Argo Northamptoniensi Matrem præclaris dotibus honestavit filius natu Sextus Literis humanioribus artibusque ingenuis (ille quippe fuerat tum eruditionis Tum doctrinæ sitis Nunquam explenda) Hospitium Graiense Concessit Quo in domicilio Studiis unice deditus Statim inter legum peritos excelluit Togam-que induit Causis Validissimus agendis In Patriam Quam semper habuit Charissimam reversus Causidici Senatus Primum Clerici, deinde prolocutoris Thesaurarii Legati ad Anglos semel atque iterum Missi Gloecetria demum Cæm judicis primarii Vices arduas honestas que sustinuit Perite graviter integro Quibus in Muniis Vix parem habuit Superiorem certe neminem Hos Omnes quos optime Meruit honores Cum ingenua totius Corporis pulchritudo Et quidam Senatorius decor Tum eximium ingenii acumen Egrege illustrarunt At Equitas Summi Juris experts Clientum fidele Omnium Pauperiorum Sine Mercede patrocinium Hospitium Sine luxu splendidum Veritas sine fūco Sine fastu Charitas Ceteris Animi Vertutibus Facile præluxerunt Tandem Laboribus Vigiliis-que fractus Morbo-que lentissimo Confectus Cum sibi satis æd amicis, Sed Reip: parum Vixisset. Susannam Petri Beverley Armigeri filiam natu Conjugem dilectissimam (Ex qua tres filios filiam-que unicam susceperat) Sui Magno languentem desiderio Reliquat 6 to Non Mar: Anno Dom: 1736-7 Ætat 44."

The last Vestry meeting he attended was 16th December, 1735; and the record of the Vestry, the 20th day of November, 1736, mentions that "Sir John Randolph is appointed Church Warden." It is needless to say that he was one of the ancestors of the eccentric orator of Roanoke.

1742, "THE CHURCH BIBLE given to the Parish by Capt. Matthews, being in danger of spoiling by lying in the chest, Mr. Thomas Cobbs agrees to take it, and to send for another when the same shall be required."

On the 3d Day of Decem., 1742, "The Vestry Resolved on the following articles" in relation to the repairs of the Church:

"The brick Ornaments of the Gavel ends to be taken down, and finished with wood, answering the rest. The whole roof to be Covered. The whole to be new pewed, and the pulpit placed in the South East Corner. The Church Yard to be repaired for the present in the Cheapest Manner."

"At a Vestry held" the 6th day of May, 1743, the sad news is officially announced, that the Rev. Mr. Commissary Blair is no more. The last meeting of the Vestry he ever attended was that one referred to above, December 3, 1742. And "Whereas by the Decease of the Revd. Mr. Commissary Blair," (who had served the Church of Bruton Parish for the space of thirty-two Years as its Minister; William and Mary College as its President for nearly fifty years, and as Commissary for fifty-three years,) late Minister of this Parish, the Cure is now Vacant. And Whereas the Rev. Mr. Thomas Dawson has for some time officiated for Mr. Commissary, in which he hath acquitted himself to the Universal good liking of this Parish, and also producing a letter from the Honble. the Governor, strongly recommending him to the Choice of the Vestry, they do therefore unanimously elect the said Mr. Thomas Dawson Minister of this Parish."

During Mr. Blair's Ministry at Bruton Parish he was visited by the celebrated George Whitfield, who, as a Clergyman of the Church of England, officiated in the Church in Williamsburg. As it may be a matter of some interest to those who have never visited Williamsburg, to learn what is the appearance of the College of which the Rev. James Blair,



D. D., was the first President, and so many succeeding Commissaries who were eminent, were his successors; and which has numbered among its alumni the greatest and best men in Virginia, the accompanying cut presents a very accurate representation.

In front of the College stands the statue of Lord Bottetourt. On the pedestal which supports it is the following inscription on one side: "Deeply impressed with the warmest sense of gratitude for his Excellency the right honourable the Lord BOTTETOURT's prudent and wise administration, and that the remembrance of those many public and Social Virtues, which so eminently adorned his illustrious Character might be transmitted to latest posterity, the General Assembly of Virginia, on the 20th day of July, Anno Dom. MDCCLXXI, resolved with one united Voice, to erect this statue to his Lordship's Memory. Let wisdom and Justice preside in any Country, the people will rejoice and be happy." On the opposite side is the following: "AMERICA, BEHOLD YOUR FRIEND! Who, leaving his Native Country, declined those additional honors which were there in store for him, that he might heal your wounds, and restore tranquility and happiness to this extensive Continent. With what Zeal and anxiety he pursued these glorious Objects, Virginia thus bears her grateful testimony." On the FRONT is inscribed—

"THE RIGHT HONORABLE
NORBORNE BERKELEY
BARON DE BOTTETOURT,

His Majesty's late Lieutenant and Governor General of the Colony and
Dominion of Virginia."

The nose of this statue was knocked off by a wild collegian many years ago—more than half a century. The writer remembers to have heard an old gentleman, formerly a deputy clerk in the Chancery Office at Williamsburg, say, that he *knew* who it was that did it; for he had heard Governor ***** say that, when a boy at college, he threw a stone without supposing his aim was so good, and had broken off Lord Bottetourt's nose, but that he kept *mum* about it at the time.

"At a Vestry held for Bruton Parish, August 22, 1744,

"Resolved, that a petition be drawn to be preferred to the next General Assembly to request them to contribute towards the repairs of the two wings of the Church, which were formerly built at the expense of the public. And that they will be pleased to take into their Consideration, whether an organ, to be bought by the Public and Appropriated for the use of the Church of the Parish, where the Governor resides, and the General Assembly and Courts are held, may not be Ornamental and useful in the Divine Service; and that Mr. Dawson, Mr. Wray, Mr. (John) Blair, Mr. Harmer and Mr. Waller prepare the same." On the 9th May, 1744, it is Ordered that a foundation of brickwork be laid round the Isle to receive the floor; and the Isle be new layd with the same stone, the Church to be New Whitewashed, and plaistering to be repaired where wanting. Ordered likewise, that the pews be painted three times in Oile, and the South Gallery to be extended as far as the Corner." On October 3, 1745, gentlemen are authorized to view the repairs and report. On August 11, 1747, "Peyton Randolph, Esq. is chosen a Vestryman." December 14, 1749, the Vestry agree with Mr. Emery Hughes to build a brick wall around the Churchyard for £290. On the 15th day of March, 1750-1, "The Honble. John Blair, Coll: Lewis Burwell, and Mr. John Holt, or any two of them, are impowered to treat with workmen for an addition to the Church, and to lay their proposals before the Vestry in order for their agreement thereto." July 7th, 1752, "Emery Hughes having failed to perform his agreement" . . . in building the brick wall around the Church, Samuel Spurr agrees to do the same

for £320, and gives bond and security to finish the work by October, 1754. On Sept. 11, 1753, it is "Ordered that half of the South Gallery, near the Pulpit, in the Church in Williamsburg, be appropriated to the use of the College of William and Mary." June 18, 1754, Mr. Robt. Carter Nicholas is chosen a Vestryman. Novem. 18, 1755, "Ordered that the Revd. and Honorable Commissary Thomas Dawson, the Honorable Jno. Blair, Esqr., Peyton Randolph, Esqr., Benjamin Waller, Esqr., or any three of them, do agree with a person to build a Loft for an Organ in the Church in the City of Williamsburg, and to set up the same. Mr. Peter Pelham is unanimously appointed and Chosen Organist of the Church in the City of Williamsburg."

The last meeting of the Vestry that Mr. Dawson attended was on the 29th of November, 1759. "The Rev. and Honorable Commissary" had, like his illustrious predecessors, to go down into the dark valley, and pass through the grave to his reward. He had served the government and the Church of Bruton Parish for sixteen years, faithfully, we hope: though it is acknowledged that at this period, and for some time before, the flame of devotion burnt dimly and slowly; and zeal for God's house, and the honor of His name, was not a common thing in the Colony, and especially at the seat of Government, where, as in all ages, there is generally in any country, more corruption and less holiness than in less distinguished parts.

The name of George Wythe, the distinguished jurist and statesman, (the early patron of Henry Clay,) appears for the first time on the record as Vestryman and Churchwarden, 20th November, 1760; and on the 9th day of February, 1761, "The Reverend Wm. Yates is Unanimously Chosen Minister of this Parish in the Room of the Revd. Commissary Thomas Dawson, Dec'd.

FRED. BRYAN,
GEORGE WYTHE."

On the 7th October, 1762, Mr. Benjamin Waller, on behalf of himself and others, was permitted to build a gallery on the north side of the Church. On the 29th day of November, 1763, Revd. Mr. Yates attended the last Vestry meeting, and on the 5th day of October, 1764, his decease is recorded in the accounts of the Parish, where there stands an amount to his credit of tobacco, 17,280 lbs. Nov. 7, 1764, Rev. Mr. James Horrocks, Commissary, is chosen as the Minister of the Parish, and with his name as Minister, closes the Vestry book of Bruton Parish, October 5, 1769. On October 6, 1768, "The Revd. Mr. James Horrocks, Peyton Randolph, Esq., Thomas Everard, Esq., Robert Carter Nicholas, Esq., and the Churchwardens, Mr. John Pierce and Mr. Wm. Eaton, or any four of them, are appointed a Committee to receive proposals for building a belfry to the Church."

On the 14th September, 1769, the Vestry, consisting of the names of men whose memory the Church in Virginia, and the State at large will not forget,—such as John Blair, Benjamin Waller, Lewis Burwell, Wm. Graves, Robert Carter Nicholas, Thomas Everard, George Wythe, Fred. Bryan, and Coll. John Prentis,* "agreed with Benjamin Powell to build

* His father, William Prentis, was a Vestryman before him; and his son, Hon. Judge Prentis, after him, and all the children of Judge John Prentis, (save

a Steeple and repair the Church for £410.— £150 to be paid this present Year, £130 the Next Year, and £130 in the Year 1771. He is to have the Old Bell, and the Materials of the old Steeple." And so the old Bell, that had rung out its mirthful and its mournful tones for nearly a century,—and the old steeple, too, in which it had swung so long, and beneath which Sextons had grown grey, were to follow the destinies of the old Ministers who had occupied the sacred desk, and go down to the dust. Fitting close to the old Vestry book. A new bell and a new steeple were to usher in a new order of things, and his Sacred Majesty George III was to be decidedly "rung out" of all authority, right, title, or interest in these colonies; colonies destined in a very few years to bind themselves into a glorious league against oppression and tyranny, civil, military, or religious; and to endure, as we trust, as "THESE UNITED STATES," when kingcraft shall be remembered only among the stories of the past.

With the conclusion of the Old Vestry Book, we must bring our already long article to a close. We have dwelt upon seemingly trivial records, at times, perhaps, according to the judgment of the reader, unnecessarily; but our object has been to show that among the great minds of the land, their noblest and best were patrons of our Apostolic Church, and lent their names, and their influence, and gave their money, and coöperated personally, in every thing and in every way which was calculated to build up and establish that Church in this our Western World. Among those names we have copied are men who were the first and the foremost of their day and generation,—Statesmen, Warriors, Knights, Councillors, Senators, Governors and Divines;—and we must say that there is no Parish in this Country which, from many and peculiar circumstances, possesses half the interest that attaches to the memorials of Bruton.

one, who but for circumstances, which, while they modified his attachment to, did not diminish his respect for, the Church of his fathers never became a communicant,) remained in that Church, of which their ancestors were prominent members. His eldest son, Joseph Prentis, Esq., was one of the most courtly and elegant gentlemen the author ever met with. He was a man of sterling worth and Christian piety. He was for many years, until his death, Clerk of Nansamond County Court. The office is now filled by his son, Peter Prentis, Esq. His eldest son, Robert Prentis, Esq., is at this time the Proctor of the University of Virginia.

ART. VIII.—BOOK NOTICES.

THE SIX DAYS OF CREATION: or, the Scriptural Cosmology, with the idea of Time-Worlds, in distinction from Worlds in Space. By TAYLER LEWIS, Professor of Greek in Union College. Schenectady, N. Y. Van Debogert. 1855.

The early fierceness of the controversy about the relations between the discoveries of Geology and the Revelations of Scripture, seems to have measurably abated. And the first alarm among the believers in the Written Word has given place to a quiet confidence that Science will, in the end, prove the hand-maid of Scripture. In England, J. Pye Smith, in Scotland, Professor Jameson, in America, Professor Silliman and President Hitchcock, and strange to say—after Galileo's fate—Dr. Wiseman, under the shadow of the Vatican, have, each in his several way, pointed out the agreement between scientific theory and the language of the Sacred historian. This agreement could not have been established without some reference to the interpretation of the words of Scripture. But, so far as we know, the work before us is the first systematic and elaborate attempt to unfold the philological argument and to follow wherever that may lead, independent of all reference to the results of Geological Science. The author informs us that he has devoted the chief labor of two years to this task, and we gladly own that he has produced a learned, able, and in the main, satisfactory work.

The title of the book indicates the breadth of its ground. Geologists, by study of the earth's crust and the fossil remains embedded in it, had arrived at the conclusion, that the days of Creation could not have been our common solar days, but rather indefinite periods. Dr. Lewis has reached the same conclusion, by simply studying the language of the first chapter of Genesis, in the light of Philology and Hermeneutics. His argument runs thus. The language of Scripture is phenomenal. It describes things as they appear. Science changes. Its terms must change. But language which simply describes appearances, will hold good for all time. Creation is described as a series of *growths or natures*. Each growth had a supernatural beginning. Then followed a natural progress-development, which is called in Scripture language, a day. But this day is a period altogether indefinite. The first three days must have been so, for there was no sun to measure them. That luminary did not make its appearance until the fourth day. For the indefiniteness of the first three days therefore we deem the argument unanswerable. The point where the author's theory labors is in the other three days. Why, then, call them days, if they were not to be understood in the sense which the Jews used this term, when Moses wrote the account of the Creation? The author gives three reasons for so calling them. 1st, Because it is the best term the Hebrew, or any other ancient language, could furnish—any other word to denote period or cycle being ultimately resolvable into the same idea that lies at the root of this first and simplest term of revolution. 2d, Because of its cyclical or periodical character; and 3d, Because this periodical character is marked by two contrasted states, which could not be so well expressed in any way as by those images, that in all early tongues enter into the terms for morning and evening.

The author maintains that the *time-aspect* of Creation is far more important than the *space-aspect*. In support of this view valuable aid is derived from the Hebrew *olam*, and the Greek *æon*, so frequently used both in the Old and the New Scriptures. These terms seem to suggest the idea of immense ages, past as well as future. The present world is regarded as one of the series among these mighty epochs, and as measured by outward relations to them, rather than by its own temporal subdivisions, and hence is called an *olam* or *æon*. So important is this view in the Divine Mind, that in Hebrews i, 2, and xi, 3, as

well as elsewhere, the creative acts themselves are exhibited by words of duration—*By whom also he made the worlds, (i. e. aons.)*

As regards the rest of the seventh day, it is still unbroken. God still rests as to creative acts. He works in His providence, and in His laws, upholding all things by the word of His power. That God does not withdraw Himself from His works, even while He rests, is proved by our Saviour's words: "My Father worketh hitherto and I work." The solar day of rest is made both the memorial of God's work, and the type of His rest. This is in perfect analogy with the general spirit of those typical institutions, so characteristic of the Hebrew polity.

There are numerous subordinate questions, investigated in an able and scholarly manner. Such as "Whether the first vegetable and animal productions were made perfect, or grew from a seed;" "The Physical Origin of Man;" "The manner in which the Mosaic account is reflected in the Greek cosmogonies," &c. but our brief space forbids our noticing them as they deserve.

In support of his view that the days of Creation were indefinite periods, Dr. Lewis finds an able auxiliary in St. Augustine. "This wisest of the Fathers" had no geological theory to warp him. And yet he regarded the days of Creation as altogether peculiar. In his treatise ad Literam Lib. i. c. 3, he thus asks:—*Quid ergo volunt tres dies transacti sine luminaribus? An ista dierum et noctium enumeratio ad distinctionem valet inter illam naturam qua non facta est et eas que factae sunt, ut mane nominarentur propter speciem, vespere vero propter privationem.* Here the distinction between morning and evening is a distinction between a chaotic, *formless* state, and one in which form (species) is developed into order and beauty. The first is night, the second, day. St. Augustine also uses language in reference to the Sabbath, which shows that he did not regard it as a common solar day. "The day (the seventh) is to be understood not after the manner of those that we see made by the circuit of the Sun, but in another peculiar manner, not unlike that which characterized the first three days of Creation." St. Augustine has much more to the same general purpose.

Dr. Lewis has one passage in relation to the Fathers, as commentators, which considering his stand-point as a non-Episcopalian, is worthy of notice. "It is sometimes said that the Fathers were poor commentators; pious and good men they are allowed to be, but deplorably ignorant of the true principles of hermeneutics. It is true they sometimes see what is not in the Scriptures, and yet it is equally true, that they often see what is really there, but which our modern Scholarship, in its boastful blindness, wholly overlooks, because it is not really looking to discover wondrous things in God's law."

AN ESSAY ON THE EPISCOPATE OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA. By HUGH DAVEY EVANS, LL. D., Lecturer on History and Civil and Ecclesiastical Law in the College of St. James, Maryland. Philadelphia: Hooker. 1855. 12mo. pp. 196. New Haven: S. Babcock.

We had intended in our present Number to examine much more thoroughly than we now can, the important subject which Dr. Evans treats in the volume before us. For the present, a few words must suffice. We are thankful to the learned gentleman for this fruit of his valuable labors. It is learned and sensible, and suggestive. It will turn attention among us to a subject which is every year becoming more and more important, and every year, more and more involved in practical evils and difficulties. What is the true nature of the Episcopate? What are the functions which really belong to that Office? What is the true position of the Presbyters, and of the Laity, in the Legislative, Judicial and Executive departments of the Government of the Church? There is an impression among us, which is increasing, that this whole subject of Church Government is to be reconsidered, and that important changes will soon become indispensable. There is a growing impression, also, that our whole theory of

the Episcopate is exceedingly imperfect—that it is too baronial and feudalistic—that the distance between the Bishop and the individual souls of his flock is too great. In some of our Dioceses it could hardly be greater than it is now. Indeed the Presbytery has grown into such gigantic proportions, that the very nature of the Episcopate is well nigh lost sight of, and practically is almost wholly ignored; and we have become Presbyterians in almost everything else but name.

In all our discussions upon this subject—the true nature of the Episcopate and the functions which belong to it—we are never to forget the measureless distance between Apostolic and post-apostolic precedents. Nor should we fail to enquire, what belonged to the Episcopate, in the earliest periods, in virtue of the nature of the Office, and what in consequence of civil and territorial arrangements. The development of the Episcopate, in this aspect of the question, has never been treated more thoroughly for American Churchmen, than in several Articles, which the lamented Rev. Dr. Jarvis contributed to the earlier Numbers of the Church Review. They contained his mature opinions and the results of his extensive learning in this direction. As meeting and refuting the Papal theory on this point, they are more valuable than anything we have ever seen.

Dr. Evans treats, 1st, of the Nature of the Episcopate; 2nd, of its history in the old world; 3d, of its introduction into the United States; and, 4th, of the present position of Bishops in this country. We refrain from going into an examination of some points on which we might presume to differ from the learned author, or on which we would qualify our assent to his positions. His object has been to pursue a historical enquiry, and to this he has mostly confined himself. His volume would have been vastly more valuable, especially to theological students, if he had given copious references to works of authority, on which he has based his opinions. For instance, as to the mode of "electing Bishops," in the early Church; we should like to see a reference to the proofs that vacant Sees were invariably filled by the neighboring Bishops, and that the Clergy of the Diocese took no part in the election. So, also, as to the size and extent of the ancient Dioceses, we should like to have compared the grounds of his opinions, with the results of the learned *Wiltch* upon this point.

Our object, now, is simply to invite attention to the volume. It is important and timely; and we hope will be thoroughly read by the Clergy and intelligent Laity of the Church.

MODERN PILGRIMS; showing the improvements in travel, and the newest methods of reaching the Celestial City. By GEORGE WOOD, author of *Peter Schlemil in America*. Boston: Phillips, Sampson, & Co. New York: J. C. Derby. 1855. 2 vols. 12mo.

This book has brought to our recollection, an anecdote, which we heard many years ago. A preacher of some pretensions, was once proceeding with his sermon, in his usual glib and fluent style, when an old man, seated near the pulpit, suddenly exclaimed, "That's Jeremy Taylor!" Some stir ensued in the congregation; but the preacher went on. A few paragraphs more were uttered, and the old man again cried out, "That's Dr. South!" Soon afterwards, another reference, "That's Dr. Barrow," followed. At this, the preacher lost all patience, and called out to the proper officer, "Take that noisy old man out of Church." "That," said the old man, rising and leaving the congregation, "That is his own!" Very much so, is it, with these two mortal volumes of Mr. Wood, running to near four hundred pages each. Take away what has been furnished by old John Bunyan, Dean Swift and Mr. Hawthorne, and the remainder about equals in value—by no means in space, for it spreads into a dreary infinity of tediousness,—the preacher's one original sentence.

On one point, Mr. Wood may certainly lay claim to the most complete originality; namely, in his conception of the Allegory. In fact, we really think he

is bound, in that second edition, to which, of course, the "Modern Pilgrims" will go, to give a prefatory discourse, by way of enlightening those of us who are troubled with antiquated notions on this subject. We had never supposed that it was allowable in an Allegory, to put such bold and direct doctrinal statements, for instance, into the mouths of characters, as to be able to cite them, chapter and verse, by marginal references. Fancy Swift in the "Tale of a Tub," putting into Brother Peter's mouth, such dogmatical statements of Roman Doctrine, as to make quotation marks to them, and cite Bellarmine or Stapleton in a foot note! But probably Mr. Wood will say, with Moliere's physician, *Nous avons changé tout cela*.

And now, for a taste of the exuberant fancy and delicate discrimination, which pervade the pages of the *Modern Pilgrims*. The first thing to be done, we are told, in setting out for the Celestial City, is to cross a certain stream, called the "Sputting Devil Creek." Over this creek are three bridges, the Roman, the Episcopal,—which two of course, are represented as resting on the same foundations, and being marvelously alike,—and a third, built by the two Johns of Edinburgh and Geneva, which Mr. Wood *very allegorically*, calls the Presbyterians. At first, he says, only adults went over these bridges; but afterwards, they insisted on taking their children with them. This reverent and exquisite conceit, then, is we suppose an *allegory* of Holy Baptism. Then for the accommodation of the Pilgrims, there are somehow connected with these bridges, several Interpreter's Houses or Hotels; though on which side of the creek they are, we cannot exactly find out. There are the Hotel d' Italia, Oxford House, Nassau Hall, the Tremont House, Yale House, the Wesleyan House, the Andover House, and the Roger Williams House. But here a grave difficulty arises, which is left unexplained. How do the people of the Tremont, Yale, Andover, and Roger Williams Houses, get across the creek? Are they smuggled over on one of the three bridges? Mr. Wood ought surely to have explained this; and he might perhaps have carried out his charming idea, by letting the three sets first named, be ferried over in a boat, which he might have so prettily called the Mayflower; and making the Roger Williams' people swim across, of course under water. Then, we think, the delicacy of his allusions would have been complete.

And now, this dismal stuff, is a religious Allegory! Shades of Spenser and Bunyan,—for you may well enough join in this cause,—will you not avenge this profane intrusion into your realms? Will you not haunt the intruder, till he is fain to cry,

"Why did I write? What sin to me unknown,
Dipped me in ink,—my parents, or my own?"

MEMOIRS OF THE COURT AND TIMES OF KING GEORGE THE SECOND, AND HIS CONSORT QUEEN CAROLINE. By Mrs. THOMPSON, author of the *Life of the Duchess of Marlborough*, &c., &c. In two volumes. H. Colburn, London. 1850.

These volumes contain, of course, a vast amount of court gossip; and in that commodity, rank with such literature as Miss Burney's *Letters*, Geo. Selwyn's *Memoirs*, Dr. Doran's late book, and Thackeray's *Lectures*. But they contain a fund of ecclesiastical anecdotes too; and for this reason, are not unworthy the attention of a theologian. Such characters as Abp. Wake, Bishop Hoadley, Drs. Samuel and Alured Clarke, Bishop Clayton and Bishop Berkeley, figure in them. For instance, we find Archbishop Wake saying to a Romish priest, that the only reason why we cannot ever form a union with the Romish Church is, not that we are heretics, (as she pretends,) but because *she* loves power, at the expense of charity. "I am sure," says he, "had we lived at any time, within the first five centuries, the subscription of the Nicene and Constantinopolitan Creeds, would have instituted us into the common name and right of Catholic Christians; were it not for the love of dominion in the Court of Rome, the case would be the same now." Vol. i, 83.

If Archbishop Wake's notion of a common Catholic platform, as contained in the Nicene and Constantinopolitan Creeds, could be urged, not on Romanists alone, but on *all* sectarians, we should do more for unity, than by any other attempt at "evangelical alliance," we know of. The whole Church was "at unity in itself," on that platform, *once*. It must go back to it, or it will never be a unity again. All other prospects, but unity on that basis, are hopeless. So says history.

These Memoirs first bring to light a curious and ominous incident, attending Hoadley's consecration. "Mr. Poyntz is returned from Hampshire, and tells me, that the Church of Winchester, in the return they have made of the election of the Bishop, have left out those words in the form, which assert that they elected the Bishop *by the aid and immediate direction of the Holy Ghost*, which form of words was always inserted in their returns from all Churches; and though I hope and believe that the return is perfectly good, without them, as they cannot be an essential part of the instrument, yet it is pretty remarkable, that the first time of their being omitted by any Church, should be in the case of Bishop Hoadley." Vol. ii, 270-71, from a letter of Dr. Alured Clarke.

It would be singular enough, if Bishop Hoadley was the first person elected without the aid of real or pretended inspiration! Is this inspiration still presumed upon, in Episcopal elections, in the Church of England? is it presumed upon, in our own? If so, it would be well to understand the matter, and be a little more cautious and timid when so tremendous an affair as such an election is contemplated. Then we might count more on Divine influence, and less on Votes. As the business now stands, we are afraid that the votes are about all which is thought of.

As to Bishop Hoadley's intellectual ability, this book has given us a poorer opinion of it, than we had before been accustomed to entertain. It seems it was one of his habitual declarations, that he could never so much as look into Butler's Analogy, without getting a headache. (Vol. i, 285.) Assuredly, then, *hard thinking* was an exercise for which Hoadley's head-piece had no great capacity!

As to such a question as, Why should such a man as Berkeley broach so fanciful a theory, as that about the non-existence of matter, this work enables us to give a satisfactory answer. Berkeley, it seems, when young, was a great novel reader. As he grew older, he merely turned his romantic propensities in a new direction, and the result was a novel in metaphysics!

On the whole, from such specimens as we have selected, after a perusal (here and there) of Mrs. Thompson's pages, we are quite inclined to think, that a grave divine might chance to spend some of his leisure hours, (if leisure hours ever bless him with their angelic presence,) over matter not more profitable, and certainly not more entertaining.

CHRISTIAN THEISM: *The Testimony of Reason and Revelation to the Existence and Character of a Supreme Being*. By ROBERT ANCHOR THOMPSON, M. A. New York: Harper & Brothers. 1855. 12mo. pp. 477. New Haven: T. H. Pense.

A gentleman, Mr. Burnett, of Aberdeen, who died in 1784, left besides numerous munificent bequests to local charities, a fund of not less than sixteen hundred pounds, to be applied every forty years to the foundation of two premiums,—three-fourths thereof to be given to the person who shall write and lay before the judges, appointed as he directs, the treatise which shall be judged by them to have the most merit; the remaining fourth to the writer of the treatise which shall be judged by them next in merit to the former; the subject to be upon the evidence,

"That there is a Being all powerful, wise and good, by whom every thing exists; and particularly to obviate difficulties regarding the Wisdom and Goodness of the Deity; and this, in the first place, from considerations independ-

of written Revelation; and, in the second place, from the Revelation of the Lord Jesus; and, from the whole, to point out the inferences most necessary for, and useful to mankind."

The first competition on this foundation took place in 1814-15, when the prizes were adjudged to a treatise entitled "An Essay on the Existence of a Supreme Creator," by Dr. William Lawrence Brown, Principal of Marischal College, Aberdeen; and one entitled "Records of Creation," by the Rev. John Bird Sumner, now Archbishop of Canterbury. The second competition occurred last year. It had been advertized for several years previously. The prizes offered, amounted to two thousand four hundred pounds. Two hundred and eight Treatises were sent in to the Trustees; and of all these, "CHRISTIAN THEISM" received the first premium.

It will be impossible, within our limits, to give an adequate idea of this book; much less to speak of it as its importance demands. The book exhibits reading, reflection, ability and industry. Portions of it are wrought out with eloquence and success. The book, *in itself considered*, is in no respect a failure. And yet we do not hesitate to say, that the book seems to us to have little to do with the Thesis, proposed by Mr. Burnett. In this respect, we think the book much less deserving than the Essay of the Rev. Dr. Tulloch, to which was awarded the second prize. Instead of marshaling the various arguments, better than was ever done before, around that great truth, or assemblage of truths, contained in the above proposition of Mr. Burnett, arguments shaped to meet the present phase of infidelity, the author seems to have taken for granted that which he was called upon to prove; and to have expended his labor in noting and commenting upon the various philosophical and speculative systems of reasoning, which have prevailed from the time of Locke, down to the present day. This occupies the whole of his First Book, and it is not until his 170th page, that he really grapples with his subject, and comes to his *a priori* proofs that there is "One God infinite in nature and attributes." Henceforth in his work the argument is in general clearly stated and satisfactory; though not more so than has been done by half a dozen other late writers before him. We opine that this Essay obtained the premium principally on the ground that it seemed to address itself to the philosophical infidelity of the day. And yet this position of the book was written, we suppose, before the author thought of entering the list in competition for the prize, and is altogether most fragmentary in its character. It looks very like jottings in a notebook on the sensationalism, and idealism, and materialism, and spiritualism, and fatalism, and pantheism, and atheism, and nihilism, which have been dignifying themselves with the name of philosophy for the last century and a half.

The great argument, as it seems to us, which was contemplated by Mr. Burnett, in his bequest, should be of a three-fold character:

1st, Inductive—as drawn from the works of nature, material and immaterial; 2nd, from Revelation; and 3rd, from our own Consciousness, or from the adaptedness of Revealed Truth to the wants of our own conscious being. Not that we think this the best form of the argument; or that we would rely upon it in combatting the rampant infidelity of the day. But this is what Mr. Burnett evidently intended.

The book, however, deserves study, as giving a glimpse of the phases of modern unbelief, and portions of his argument are admirably sustained.

LIVES OF THE QUEENS OF ENGLAND AND THE HOUSE OF HANOVER. By Dr. DORAN, Author of "Habits of Men," &c. Two Vols. New York: Redfield. 1855. 12mo. pp. 377, 420. New Haven: G. B. Bassett & Co.

Of all periods of English History, the Georgian Era is best entitled to the unmitigated abhorrence of Americans, and especially of American Churchmen. Blundering Colonial mismanagement cost the British Government her best American Colonies, and saddled upon it an enormous debt which will finally

shake the throne to its foundation. In Literature and Science, the age—though in Literature vastly inferior in masculine vigor to the Elizabethan—may be at least spared our contempt. An age which produced a Davy, a Jones, and a Herschel in Science—and in Letters such men as Johnson, and Gibbon, and Hume, and Pope, and Swift, and Steele, and Addison, and Blair, may challenge our respect; though these men stand out in bold relief from a vast background of mediocrity. In religion, scepticism and indifference disgraced the nation and the Church at home, and turned a deaf ear to the calls of the few scattered earnest Churchmen in these her Colonies, who were still further cursed with the ministrations of men too scandalous in their lives to be endured in the land of their birth. In morals, the age was worse even than in the times of the Stuarts; for then there was, in all the grossness of the prevailing immoralities, at least some show of decency. But even this was banished from the Courts of the Hanoverian Kings and Queens. The theme is a fitting one for the prince of modern satirists, and we care not how heartily Mr. Thackeray applies his pitiless lash.

Dr. Doran has given a lively, and apparently an impartial and truthful picture of his four heroines—the unfortunate, abused, persecuted Sophia of Zelle; that bold Amazon of a woman, Caroline of Anspach, when court manners and court morals were such, that even hypocrisy would not stoop to pay its homage to virtue; the nobler woman, and the more unpopular Queen, Charlotte, under whom the work of social reformation began, though the Augean stable was far enough from being cleansed from every unpleasant odor; and the dirty, coarse, miserable, reckless, hapless creature, Caroline of Brunswick—whose life was a ceaseless quarrel with that meanest and most infamous of all the Georges, George IV, and whose death was the result of that shameful, yet perpetual feud. The misery and contemptibleness of mere royalty were never better illustrated than in these volumes; and priestly, time-serving sycophancy never abased itself to lower infamy, than when it lavished its panegyrics as it did, over the graves of these "royal" bloated sinners.

Well has it been said, "how wonderfully strong must have been that national conviction, which, in spite of sentiment, and in spite of the enthusiastic fervor of the partisans of the Stuarts, had self-denial and perseverance enough to establish these mean and disagreeable Dutchmen—abstract representatives of the constitutional Protestant monarchy—upon the throne, instead of the graceful race, with all its precedents and associations, to whom the longest exile, and the greatest misfortunes, could never teach wisdom."

The volumes are more than readable, and they are important in the light which they throw upon the real character of that portion of English history.

THE METROPOLITAN.

This Romish Monthly Magazine, published at Baltimore, in its November No., thus notices our history of the Maryland Colony, which we ventured to commend to its serious attention. We give it the benefit of all it has to say on the subject.

"The Church Review of October takes exceptions to our remarks in the July number, and condemns us severely for having ventured to assert what all history attests, that religious liberty was first proclaimed and practiced in this country by Lord Baltimore and the Pilgrims of Maryland. And after denouncing these 'extravagant and false pretensions,' the editor commends his remarks to our perusal.

"We respectfully decline entering into any controversy with our cotemporary, or any other periodical, whose editors can so far forget the most familiar rules of decorum in speaking of Catholics or Catholicity, as to indulge in the use of the epithets, 'Romish,' 'Popish,' 'ROMANISTS,' and similar expressions. These are all well known terms of insult and reproach, and have long since been discarded by all, who retain any recollection of principles which govern genteel society. The Protestant gentleman does not use them in conversation with

Catholics, when they meet in the counting room, the forum, or around the domestic fire-side; and why they should disgrace the columns of public journals, especially those of a religious character, we cannot understand.

"For ourselves, we have always and on all occasions, when speaking of our dissenting fellow-citizens, or their religion, made use of the most respectful language. God forbid that we should do otherwise. A man's religion is sacred, and we are inclined to believe that there is but little Christianity among those who indulge in the practice of nicknaming men on account of their religious profession. Such a course is beneath the conduct of gentlemen in every walk of life, and shall ever merit our disapprobation, whether indulged in by Catholics, or by those who differ from us in faith.

"In turn, we commend to the editor of the Church Review, not our remarks, but the very *history of Maryland* with which he professes to be so familiar. Let him go in spirit back to the days of Lord Baltimore, and standing on the banks of the St. Mary's, contemplate the beautiful picture there presented, ere the demon of religious discord was transplanted to the shores of the Chesapeake. Let him contemplate the Catholic and the Protestant dwelling together like the children of a common family, and each beneath the approving smile of Calvert, worshipping God agreeably to his own conscience. Let him turn to the statute-book of that period, and find that even religious strife was banished from the colony by a fine of ten shillings imposed upon every man who should call his neighbor by way of reproach, a *heretic, a Brownist, an idolator, Papist, Romanist, or such like epithets.*"

Here we have the same old story. The Puritans and the Papists—the one party just as bigoted and intolerant as the other whenever they have had the power—have so long played into each others' hands on this question of Free Toleration in Religion in the American Colonies, that they now claim a prescriptive right to stifle the voices of all authentic history; and to call us (Churchmen) all sorts of ugly names if we will not be silly enough to join in their *jubilate*. We confess, we were a little curious to see how our cotemporary would get along with the well substantiated facts to which we invited its consideration. Our curiosity is gratified. We were not "respectful!" we used certain "epithets," as "popish," "papist," &c. Ah! indeed. The historical question, it seems, is made to rest upon, at least to succumb to, a mere point of etiquette. If, then, we can show that the "Catholics," as they call themselves, are not Catholics at all, but are only "papists," the question of the origin of "Free Toleration" in Maryland, may, perhaps, in time, come in for a solution. If the Editor will turn to the writings of the Cardinals Hosius and Baronius, he will find these Romish authorities *claiming* for themselves these very titles of "Popery" and "Papists." They saw in them no cause of reproach whatever. Or, if the Editor will be kind enough to tell us, how *they can be* "Catholics," who have renounced both the Catholic Faith and the Catholic Order, we will not, in this respect, be wanting in civility. We certainly would not needlessly wound the feelings of our courteous friend, whose spirit, we are happy to say, contrasts so gratefully with many of its cotemporaries in that denomination. But, when it asks us to shut our eyes to the plainest facts of history, and to adopt for ourselves tests of "Catholicity," never heard of "in the olden time," it asks a little too much.

SERMONS. By ALEXANDER HAMILTON VINTON, Rector of St. Paul's Church, Boston. Philadelphia: H. Hooker, 1855. 12mo. pp. 330. New Haven: S. Babcock.

This is another in the series of volumes with which Dr. Hooker is now enriching the literature of the Church. The Sermons of Bishop Burgess, and of Mr. Coxe, we have spoken of in previous Numbers. As a severe thinker and close reasoner; as an intellectual man of massive proportions; as a preacher above the vulgar clap-trap of the mere mouther and ranter; as a man by nature despising the little, petty, contemptible meanness of party—such a

reputation Dr. Vinton has, we believe, fairly earned. In all these respects, the Sermons before us will sustain that reputation. They are eighteen in number, and upon the following subjects: 1. The Sinfulness of Sin; 2. Sovereignty and Freedom; 3. The Covenant; 4. The Rainbow about the Throne; 5. The Brazen Serpent; 6. Repentance a Privilege, Part i; do., Part ii; 7. Ruth's Decision; 8. Holiness Essential to Salvation; 9. Adornments of the Christian Character; 10. The Difficulties of Salvation; 11. Doubting Faith; 12. The Christian at Home; 13. The Christian in Church; 14. The Christian in his Business; 15. The Christian in his Amusements; 16. The Christian in his Charities; 17. The Christian's Satisfying Portion; 18. Lesser Trials a Preparation for Greater. The 12th, 13th, 14th, 15th, and 16th Sermons show the nerve, vigor, and gracefulness of the writer, and there are in them passages not surpassed in delicacy and power by any Sermonizer of our acquaintance. Perhaps the best Sermon in the book is the last; in which unwelcome yet forgotten truths are uttered with primitive boldness.

There is one respect in which such Sermons cannot fail to do good. In certain quarters, an attempt has been made to disparage Preaching, and to make Religion to consist in mere Sacramentalism. True enough, the Sermons of these men, for the most part, accord with their theory, and are quite as insipid as they themselves could possibly desire. Neither is this a Romish theory; for Rome never committed herself *theoretically* to such a blunder, and the Order of Redemptorists would belie her if she did. Upon the young men in the Ministry of the Church, in this respect, these Sermons will exert a wholesome influence. They will study them, to see how to reach men's hearts and consciences, how to make the Ministry of the Word most effectual upon the active, stirring mind of the age.

There is still another aspect in which these Sermons may be looked at. They were preached in Boston! that fountain-head of heresies. There is no spot on the face of the globe where the *objective* in Christianity is more needed, or would be more surely responded to by multitudes on multitudes of the thoughtful men of the day. Nothing else, under God, is needed in all New England, than a faithful presentation of Christ's Institutions, in their integrity, that they may carry everything before them. The public mind is ripe for such a triumph. Even Popery, with all its absurdities, gains by its very boldness. Men want, and they will have, something positive; they are sick of mere words, words, words! The subjects of these Sermons are not such, for the most part, as to show the author's position as to these positive elements of Christianity. The twelfth Sermon, "The Christian at Home," however, presents the duty of *Christian* Nurture with great earnestness; and, in doing so, meets one of the worst forms of Infidelity with which we now have to contend. Churchmen, however they may differ as to the amount of Grace in Baptism, can rally around this common work, unless, indeed, they are infected with Antinomian or Pelagian speculations.

PLYMOUTH COLLECTION OF HYMNS AND TUNES; for the use of Christian Congregations. New York: A. S. Barnes & Co. 1855. 12mo. pp. 492.

This is a new and very large collection of Hymns and Tunes for Public and Social Worship, the Hymns being selected by Henry Ward Beecher. The Book is a curiosity. We see that the Presbyterians are assailing it on the ground of its alleged want of orthodoxy. As we have not, of late years, kept up with the new tests of orthodoxy among the Congregationalists and New School Presbyterians, we do not speak of the work in this connection. But the *thirteen hundred* and more Hymns which are here brought together and set to Music for use in "Congregational Churches,"—and Mr. Beecher says, "every pew in the Church should contain one" of his books—give a capital illustration of the popular idea of Worship. The great truth, that Worship is a Service, or a Sacrifice, offered to God through Jesus Christ, that truth which lifts the worshipping creature into high and holy communion with the Father of our

spirits, and which ennobles and sanctifies him, and renders him meet for the Worship of the Heavenly Jerusalem—that great truth is one of which these men seem to have no conception. Indeed, Mr. Beecher says in his Introduction, “a hymn is a lyrical discourse to the feelings.” And so Theodore Parker’s congregation in Boston, a few Sundays ago, commenced their “meeting” with a “hymn to Nature.” Now this awakening of mere feeling, or sentimentalism, is always a taking thing with persons of a morbid disposition, as young nuns and monks, &c., and also persons of no culture. We never saw greater exhibitions of it than among the Methodists and Baptist Negroes at the South. And yet it is often wholly earthly and sensual in its nature; and the most “religious persons,” according to this test, are not unfrequently those who habitually practice the grossest vices. In this respect, the popular notion and the Romish notion of religion, are marvelously alike. Maintenon and Pompadour, though the mistresses of the most depraved popish monarchs, were yet exceedingly unlike in the primness and prudery of their piety.

And so, this “Plymouth Collection,” with a great deal of sacred Lyrical Poetry, admirably adapted to the purpose of Worship, contains also the strangest medley of Sentimentalisms, Apostrophes, Odes to the Seasons, to Persons, Places, and Localities, Hymns on what Mr. Beecher calls “The Great Humanities,” “Hymns of Temperance, of Human Rights and Freedom, of Peace, and of Benevolence,” which we ever saw within the covers of any one book. It reminds one continually of the “Novenas,” and “Oratories,” and “Gardens of the Soul,” and “Sacred Heart of Marys,” &c., &c., which the Papists scatter among their people. There is as much of the true idea of Worship in the one, as in the other, and it shows how extremes finally meet each other.

Our own Church Collection of Hymns is the best we ever saw, and yet some of its Hymns, and those, too, most often used, should never have been placed there.

THE WORKS OF CHARLES LAMB; WITH A SKETCH OF HIS LIFE AND FINAL MEMORIALS.

By Sir THOMAS NOON TALFOURD. In two volumes. New York: Harper & Brothers. 1855. 12mo. pp. 555, 611. New Haven: T. H. Pease.

We shall never forget the hearty zest with which we devoured the *Essays of Elia*, when the Harpers published their first edition of Lamb’s Works in 1823. Nor, can we conceal from ourselves the fact that now, after a lapse of nearly twenty years, a reperusal fails to awaken that keen sense of enjoyment which these works first inspired. Are we wiser, as well as older, now than we were then? Have years blunted the edge of our perceptive faculties? Are we less keenly alive to a sense of the beautiful? Or, to put the question in a much better form, is Charles Lamb to take his place as one of the classic writers of our language? Perhaps he is; yet we do not care to discuss that question now; nor need we. Beauty, truth and goodness are alone immortal, and the fate of this author may be safely left to the verdict of the future. The writings of Charles Lamb, we believe, have been more widely read in the United States than in England; and his history, and the character of his works, are too generally known, and too well appreciated, to need description. Wit, fancy, humor, kindness, delicate sensibility, generosity, nobility of nature, and in a certain direction, fine intellectual culture, were all his,—and in a high degree.

He only needed stronger physical development, more thorough study, and freedom from the narrowness of an early religious bias, to have rivaled in brilliancy his friends and associates, Coleridge and Southey, and Wordsworth. The two former, Coleridge and Southey, ripened, under a more genial culture, to a broad and catholic appreciation and hearty reception of Truth. Lamb remained the disciple of Priestly; and as age crept about him, the religious element, instead of brightening into the confidence of a certain faith, withered into a punning, witless irreverence.

The present edition contains what the Editor calls, “Final Memorials,” consisting of Letters which, from their personal allusions, &c. could not well be

published before; and also sketches of several of Lamb's boon companions; as Dyer, Godwin, Thelwall, Hazlitt, Barnes, Coleridge, and others. It contains, also, in the last chapter, a pleasant comparison between "Evenings at Holland House," that favorite resort of wits and beauties, painters and poets, scholars, philosophers and statesmen, and Evenings at Inner Temple Lane, humbler in pretension, but scarcely less genial in character.

THE PRIVATE CORRESPONDENCE OF HENRY CLAY. Edited by CALVIN COLTON, LL. D., Professor of Public Economy, Trinity College. New York: A. S. Barnes & Co. 1855. 8vo. pp. 642.

Mr. Clay was so intimately connected with all the great events of our national history, for nearly the whole of the last fifty years, that a large volume of his private Letters to his intimate friends, cannot but attract very great interest. Whatever may be thought of him in comparison with his great contemporaries, Mr. Webster and Mr. Calhoun, yet in the number and warmth of personal friends, Mr. Clay was, we think, richer than any other American Statesman, who has ever lived. Attachment to him amounted almost to idolatry, and this not only with his intimate acquaintances, but among the masses of the people. These Letters, important as throwing light upon State questions, are full of the genial warmth of his frank, generous, social nature. The Letters are given in chronological order, commencing in 1801, and terminating with the Letter of his Son, announcing his death, June 29th, 1852.

Among the distinguished persons here presented as Mr. Clay's correspondents, are the following; and of some of these, their own letters are also published:

Aaron Burr, Lord Ashburton, J. Q. Adams, General Barnard, Lord Bexley, Nicholas Biddle, James Buchanan, General Cass, Bishop Chase, J. J. Crittenden, G. W. Featherstonhaugh, Fox, (British Minister,) Millard Fillmore, Albert Gallatin, Lord Gambier, Henry Goulburn, (English Cabinet Minister,) William Henry Harrison, Patrick Henry, Iturbide, R. M. Johnson, Chancellor Kent, Lafayette and his son, Abbot Lawrence, Richard Henry Lee, Francis Lieber, Sir James Mackintosh, James Madison, Chief Justice Marshall, Father Matthew, Miss Martineau, Lord Morpeth, Timothy Pickering, Richard Rush, General Scott, John Tyler, Martin Van Buren, Mr. Vaughan, (British Minister,) Daniel Webster, Judge Story.

Dr. Colton's labors as Editor, have been very limited; too much so, we are sure the great mass of readers will think. They are confined to a short Preface, the arrangement of the Letters, and an Index. We wish the Editor had given a brief historical sketch of the prominent events, in which Mr. Clay played so conspicuous a part, and had arranged the Letters accordingly. This would have given a unity of plan to the volume, which it now lacks; and would also have enhanced the interest of many of the Letters, especially to those persons not familiar with Mr. Clay's history.

SERMONS UPON THE MINISTRY, WORSHIP AND DOCTRINES OF THE PROTESTANT EPISCOPAL CHURCH. By G. T. CHAPMAN, D. D. Fifth Edition. New York: T. N. Stanford. 1855. 12mo. pp. 312.

There is scarcely any one book which has done more and better service for the Church, than this. It is courteous, decided, and sufficiently learned. It is a great mistake that such books are not made more accessible by the Clergy; for there are always enquiring minds to whom they would be indeed the "word spoken in season."

SCENES IN THE PRACTICE OF A NEW YORK SURGEON. By EDWARD H. DIXON, M. D., Editor of the Scalpel. New York: De Witt & Davenport, Publishers. 1855. 12mo. pp. 407.

These "Scenes" are of the most exciting character, repulsive and harrowing

in their nature, and from which the delicate and sensitive always instinctively turn away. Morbid sentimentalism will doubtless find the volume quite entertaining.

THE LITERARY CHURCHMAN. London: J. H. & J. Parker.

This valuable Newspaper, (which we are happy to commend to the notice of our readers,) in its issue of Nov. 17th, pays a flattering compliment to the Church Review, which we beg gratefully to acknowledge. It speaks, however, of our Quarterly, as "published in what may be regarded as a country town," and seems to suppose that we must in this respect, labor under great disadvantages. We acknowledge our want of facilities in conducting a Quarterly, in comparison with our more favored English brethren; where large libraries, a higher standard of learning, and a corps of scholarly and really learned men are always at hand to second such an enterprise. And yet, New Haven, where the Review is published, has a larger population than either Cambridge or Oxford; it is the seat of the largest and the leading University in the United States, numbering its more than six hundred students, and nearly seventy thousand volumes in its Libraries. With the College, and its numerous High Schools, Male and Female, we suppose New Haven is doing more than any other town in the country, great or small, for the general cause of education. In Periodical Literature, it sends forth the "AMERICAN JOURNAL OF SCIENCE," and the "JOURNAL OF THE AMERICAN ORIENTAL SOCIETY," publications which at least, will not suffer in comparison with any kindred works in the Old World or New.

New Haven was also the home of the great modern Philologist, as it is still the residence of the Corypheus in Physical Science, in this country; and as it is also of several gentlemen, eminent in their several departments of human learning. In religious matters, our English friends may, perhaps, remember, that here stands a Monument over the graves of those stern old Puritan Regicides, Goffe, Whalley and Dixwell; and yet, they may not know also that within less than four miles of us, there are now Eleven Churches where the sturdiest English Churchman might worship God in a Form of words after his own heart.

The "Literary Churchman" will, we hope, do us the credit to believe that "although the Church Review is published in a country town," we are not altogether unmindful of the few facilities which we do possess for issuing a work like the "CHURCH REVIEW."

A CHILD'S HISTORY OF THE UNITED STATES. By JOHN BONNER. 2 vols. 16mo. New York: Harper & Brothers. pp. 308; 326. New Haven: T. H. Pease.

In many, in fact, in nearly all respects, this is a most admirable "Child's History of the United States." The style is clear, lively and vigorous, and the prominent events of our history, previous and subsequent to the Revolution, are well grouped and well drawn. His praise of the Puritans is on the whole discriminating; but he is not equally fair in describing the Maryland Colony, nor the Virginia matters in connection therewith. But why should he go out of his way to attack the English Church, and her Bishops? Thus of LAUD he says: "I have no objection to call [him] a sneaking, sanctimonious hypocritical little tyrant." Now we are not the endorsers of Archbishop Laud in a great many respects. But if he was a tyrant, he was less so than Oliver Cromwell. And certainly he was not "sneaking," nor "sanctimonious," nor "hypocritical," nor "little," in any ordinary sense of any of those terms. And the man knows nothing of Laud's real character who will say so; though we are aware this sort of wholesale invective is very common, and is perhaps necessary to suit the popular taste. But the man who sits down to write the history of his country for children, sits down to a great and responsible work. And such outbursts of malignant passion are not particularly calculated to attract any very implicit confidence among cautious and truth-loving men.

THE ARAUCANIANS: or Notes of a Tour among the Indian tribes of Southern Chili, by E. R. Smith, of the U. S. N. Astronomical Expedition in Chili. New York: Harper & Brothers. 1855. 12mo. pp. 335. New Haven: T. H. Pease.

Our increasing commerce with the Western coast of South America, and the growing desire for further information concerning that portion of the continent, its institutions, people, productions, &c. &c. render this an attractive volume. The narrative is diversified with anecdotes, personal incidents, &c. and throws much light upon that almost unknown region. The illustrations are from drawings made by the author, on his tour. The unsettled and semi-barbarous condition of the people is abundantly manifest.

NAPOLEON AT ST. HELENA: or Interesting Anecdotes and Remarkable Conversations of the Emperor, during the five and a half years of his captivity. Collected from the Memorials of Las Casas, O'Meary, Montholon, Antommarchi, and others. By JOHN S. C. ABBOTT. New York: Harper & Brothers. 1855. 8vo. pp. 662. New Haven: T. H. Pease.

The above title page describes very clearly the book itself. It is a large neatly printed and elegantly illustrated volume, and the letter-press is in Abbott's very best sketchy style. He takes altogether the French view of Napoleon's character, as a whole, as well as of the conduct of Sir Hudson Lowe. In this respect we disagree altogether with him. It was Napoleon's success alone which consecrated his crime, and made the criminal the hero. These "Conversations" themselves fully justify the Allied Powers in the severity of the measures which they adopted to secure the repose of Europe. See, for example, his plan for the invasion of England in the thirty-seventh chapter. We are glad to see in these "Conversations," a confirmation of the truth that Napoleon was a thorough believer in Christianity. The vulgar opinion that he regarded "*Religion as a mere power—a political engine*," is a slander upon his true character. He said he would have suffered martyrdom for his faith.

The book is exceedingly attractive, and will be sure to be popular.

ROSE CLARK. By FANNY FERN. New York: Mason Brothers. 1855. 12mo. pp. 417. New Haven: T. H. Pease.

If, as is said, "Rose Clark" is meeting with a large sale, it is only another proof of the morbid taste of the age. All the power which the writer has, consists in a faculty of dashing, bold description of social vices, hypocrisies, jealousies, envy, female frailty, &c. This last is a favorite theme with her, and she always writes on it *currente calamo*; and her book is sprinkled throughout with coarse and indelicate allusions. If there be fame in such authorship, we marvel that any American woman can be found to pay the price to win it.

HARPERS' CLASSICAL LIBRARY.—The Messrs. Harpers have commenced the republication of Bohn's Classical Library, which consists of a series of literal prose translations of the Greek and Latin Classics, with Prefaces, Biographies, Commentaries, historical and mythological Notes, &c. and which numbers already about forty volumes.

Thus far the work has been done with great care; the translations have been made by able scholars, and from the most approved texts, and are, as a whole, close and faithful, while the Notes abound in ancient Classic lore. Although the propriety of using translations at all by the student in learning an ancient language, may be doubted, yet there are multitudes who, of course, must depend upon them for their knowledge of the rich treasures locked up in those ancient mines. The large extent to which Bohn's Series has been circulated in this country, abundantly justifies its republication, and the Edition of the Messrs. Harpers surpasses it in mechanical execution, and is sold at a much less price. They have already issued the following volumes:

1. *The Works of Virgil*. Literally translated into English Prose, with Notes. By DAVIDSON. A new Edition, revised with additional Notes. By THEODORE ALOIS BUCKLEY, B. A. of Christ Church, Oxon.
2. *The Works of Horace*. Translated literally into English Prose. By C. SMART, A. M., of Pembroke College, Cambridge. A new Edition, revised with a copious selection of Notes. By THEODORE ALOIS BUCKLEY, B. A. of Christ Church, Oxon.
3. *Sallust, Florus, and Velleius Paterculus*. Literally translated, with copious Notes and a General Index. By Rev. JOHN SELEY WATSON, M. A., Head Master of the Proprietary Grammar School, Stockwell.
4. *Caesar's Commentaries on the Gallie and Civil Wars. With the Supplementary Books attributed to Hirtius. Including the Alexandrian, African, and Spanish Wars*. Literally translated. With Notes, and an Index.
5. *Cicero's Three Books of Offices, or Moral Duties*. Also his Cato Major, Essay on Friendship, Paradoxes, Scipio's Dream and Letter to Quintius. Literally Translated, with Notes by CYRUS R. EDMONDS.
6. *The Anabasis; or Expedition of Cyrus; and the Memorabilia of Socrates*. Literally translated from the Greek of Xenophon. By the REV. J. S. WATSON, M. A., with Geographical Commentary, by W. F. AINSWORTH, Esq. F. S. A. &c.

The volumes are sold in New Haven, by T. H. Pease.

HISTORY OF THE REIGN OF PHILIP THE SECOND, KING OF SPAIN. By WILLIAM H. PRESCOTT, Corresponding Member of the Institute of France, of the Royal Academy of History at Madrid, etc. etc. With Portraits, Maps, Plates, &c. &c. In two volumes. 8vo. Boston: Phillips, Sampson & Co. 1855. pp. 618, 610. New Haven: Durrie & Peck.

This work comes to hand just as we go to press, and we can do no more now than announce it. We will examine it more thoroughly hereafter. After the dismemberment of the Roman Empire, the Reign of Philip II was the most important period in European history, and we do not doubt that the distinguished historian has handled his theme in a manner worthy of himself and of the subject. The opening of the Archives of Simancas, and the abundant sources of information freely placed at his disposal, have given him rare facilities for presenting a truer view of those eventful times.

MISS BUNKLEY'S BOOK. *The Testimony of an Escaped Novice from the Sisterhood of St. Joseph, Emmettsburg, Md., the Mother-House of the Sisters of Charity in the United States*. By JOSEPHINE M. BUNKLEY. New York: Harper & Brothers. 1855. 12mo. pp. 338. New Haven: T. H. Pease.

The escape of Miss Bunkley, from the Convent near Emmettsburg, Md., in the Autumn of 1854, and the suppression by law of a spurious or unauthorized account of the affair, and the importance which has been given to the whole matter by the Romanists themselves, have attracted very general attention; and the present work of Miss Bunkley can hardly fail to bring up the whole question of Convent Life and Convent Institutions. Romanists and Romish sympathizers, we see, are already beginning to ridicule the affair as another "Awful disclosure," or "Maria Monk" story, &c. &c. But this is a serious book, and deserves to be treated as such, and will be treated as such by all except designing persons and dunce. Miss Bunkley was born and educated in the Protestant Episcopal Church, in Virginia, though she shows, evidently enough, that she was never taught the distinction between the "Catholic Church"

of the Creeds, and that false Church, which now attempts to monopolize the name. In early childhood, the glare and tinselry and "mystery" of Popery, made a strong impression on her mind, and at length at the age of sixteen years she clandestinely left her father's house, and joined the Romish Communion; and not long after, in 1852, became a Novice in the Convent of St. Josepha. There she remained about two years, when she fled at night from its walls, and sought the protection of the friends from whose Faith she had apostatized; although great pains have been taken to prevent her renunciation of popery, and especially, her exposure of what she has experienced and witnessed.

The book is, on the whole, very well written, though its literary ability is to be attributed mostly to the Editor, whose name does not appear. We regret that many points of the argument are not put in a different light, showing the contrast between the Church which Miss Bunkley renounced, and that system which she so unfortunately adopted. Still, the book will make a strong and lasting impression. The natural attractiveness to the human heart, of the doctrine of self-merit,—the attempted annihilation of all human sympathies in these nunneries—the absolute despotism of an iron will which presides in them—the mechanical irreligiosity and heartlessness to which the system tends—the cruelties and sufferings there endured—the yearning of the human heart for sympathy and companionship, and the gross immoralities which grow out of such an unnatural and unchristian condition of society—the keen perception and profound knowledge of human nature, which the master spirits of these Houses often exhibit—the diabolical imprecations invoked upon those who interfere—the heart sickening disappointment of many of the young impulsive persons who enter within those walls—the entire absence of God's Word, as a book even of reference—the system of proselytism, which is one great aim and end of these Houses in the United States—these are among the lessons of this volume. It gives, besides, a good deal of information concerning these "Sisterhoods," their number, employments, amusements, discipline, their relations with the priests, &c. &c. The infatuation of those Protestant parents, who place their daughters in these schools, is clearly proved.

The Editor also discusses the question of the duty of the civil government to take all such organizations under its surveillance, and at least to guard the common rights of humanity from abuse. As these Nunneries are now among the principal instrumentalities employed to spread Popery among us, the book deserves careful attention.

MEXICO AND ITS RELIGION; With Incidents of Travel in that country during parts of the year 1851, '52, '53, '54, and historical notices of events, connected with places visited. By ROBERT A. WILSON. With Illustrations. New York: Harper & Brothers. 1855. 12mo. pp. 406. New Haven: Thos. H. Pease.

Mr. Wilson, with capital faults in the getting up of his book, for it is rambling and fragmentary, and with his almost wholesale repudiation of the early historians of the conquest of Mexico, in which he follows Las Casas, and with his broad scepticism on the whole subject of Mexican antiquities, on which, beyond question, he goes quite too far, and fails to shake the conclusions of such writers as Prescott and Stephens—we say, in spite of all these points of censure, the book gives a great deal of valuable information concerning Mexico, its history, resources, wealth, mines, cities, population, and especially its religion. The same curse rests upon Mexico, which weighs so heavily on all the South American Republics—confusion of races, a corrupt religion, and the extinction of national virtue, and industry and ambition. The question of its redemption from its present evils is a difficult one, as any person will see who studies the subject.

JOURNAL OF THE AMERICAN ORIENTAL SOCIETY. Fifth Volume, No. I. Printed at New Haven. 1855.

This thoroughly learned Journal is published in annual or semi-annual Numbers, and the one before us contains nearly 300 pages. Besides the Minutes of the Meetings of the Society, it has the following contents;

ART. I. Grammar of the Modern Syriac Language, as spoken in Oroomiah, Persia, and in Koordistan, by Rev. D. T. Stoddard, Missionary of the American Board in Persia, containing over 180 close pages.

Miscellanies: I. Letter from Rev. J. L. Porter, of Damascus, containing Greek Inscriptions, with President Woolsey's Remarks on the same; II. Armenian Traditions about Mt. Ararat, (by Rev. H. G. O. Dwight); III. Remarks on two Assyrian Cylinders, received from Mosul, (by E. E. S.); IV. Vestiges of Buddhism in Micronesia, (by J. W. G.)

V. *Bibliographical Notices*: 1. Bopp's Comparative Accentuation of the Greek and Sanskrit Languages, (by W. D. W.) 2. Herniaz's Guide to Conversation in English and Chinese, and Andrews' Discoveries in Chinese, (by M. C. White.) 3. Roth and Whitney's Edition of the Atharva-Veda, (by E. E. S.) VI. Phœnician Inscription of Sidon, (by E. E. S.); VII. The Sidon Inscription, with a Translation and Notes, by William W. Turner.

VIII. Extracts from Correspondence. &c. &c.

The Secretary of this Society is Professor E. E. Salisbury, and the Librarian is Professor W. D. Whitney, both of Yale College.

REPORT OF THE COMMISSIONER OF PATENTS FOR THE YEAR 1853. AGRICULTURE. Washington: 1854. 8vo. pp. 448.

This volume contains the Agricultural portion of the Report of the Patent Office, for 1853. The Commissioner, Mr. Mason, has sought to promote the interests of the farmers and planters of the United States, in the improvement of their crops and live stock; the introduction of new and valuable products; the amelioration of exhausted and unimproved soils of the States, lying along the seaboard and the Mexican Gulf; in developing the agricultural resources of those bordering on the Pacific, the Mississippi and its tributaries, the Great Lakes, and the Canada frontier, thereby producing larger quantities, and of better quality, of our chief staples, for export and domestic use. To accomplish these ends, Circulars were sent all over the country, and to foreign agents, missionaries, naval officers, &c. abroad, for the purposes of eliciting information, and also introducing foreign products, so far as adapted to our soil. The volume contains a great amount of condensed information, in respect to the growth and culture of all our agricultural productions, the raising of stock, &c. &c. is well worthy of the attention of agriculturists, and reflects great credit upon the Honorable Commissioner of the Patent Office.

We are indebted for the volume to the Hon. C. M. Ingersoll, M. C. from Connecticut.

LILY. A NOVEL. By the Author of "The Busy Moments of an Idle Woman." New York: Harper & Brothers. 1855. 12mo. pp. 330. New Haven: T. H. Pease.

Lily, or Elizabeth Vere, the heroine of this story, was a Southern lady, early left an orphan and heir to a large fortune, was committed to the protection of a kind uncle, by whom she was well educated at the best schools at the North, was engaged to Clarence Tracy, and died by a tragical death, just in time to escape a worse fate by marriage with an unprincipled, heartless libertine. It has no moral, is not above the average run of novels in ability, and introduces scenes and characters, and is full of associations, with which the virtuous mind is careful to avoid all familiarity.

NATIONAL GEOGRAPHICAL SERIES.—A. S. Barnes & Co. New York, have published a series of Geographies, which have already been extensively adopted

in the best Schools. Their peculiarity consists in the prominence given to "Map Exercises." The questions are abundant, the Maps are numerous, neat, and we think accurate, and the whole Series may be safely recommended.

No. 1. Monteith's First Lessons in Geography, designed for Beginners and Primary Classes. Price 25 cents.

No. 2. Monteith's Youth's Manual of Geography, Combined with History and Astronomy, for Junior and Intermediate Classes. Price 50 cents.

No. 3. McNally's Complete System of Geography, for advanced classes in Schools, Academies, and Seminaries. Price \$1.00.

PLAIN TALK AND FRIENDLY ADVICE TO DOMESTICS; with Counsel on Home Matters. Boston: Phillips, Sampson & Co. 1855. 12mo. pp. 214. New Haven: Durrie & Peck.

The lady who is the author of this book, had a good object in view, and she has done her duty well. We wish every servant in the country, and every mistress too, could be made to read it or hear it read. The great difficulty, however, in this whole matter is, that in this boasted land of social equality and personal independence, the great majority, both of servants and mistresses, neither know nor appreciate their true position. Vulgarly in the kitchen, is fully matched by vulgarity in the parlor. Such a ridiculous state of things is incident to our institutions; and time, culture, and the inevitable laws of social development will finally bring social gradations to their proper level.

LILY HUSON; or struggles 'midst continual hops. A tale of humble life, jotted down from the pages of Lily's Diary. By ALICE GRAY. New York: H. Long & Brothers. 1855. 12mo. pp. 384.

PANAMA IN 1855; an account of the Panama Railroad, of the cities of Panama and Aspinwall, with sketches of life and character on the isthmus, by ROBERT TOMES. New York: Harper & Brothers. 1855. 12mo. pp. 246. New Haven: T. H. Pease.

The writer was of the party at the opening of the *Panama Railroad*, across the isthmus, in February, 1855, and has given an amusing description of the excursion, and some very clever sketches of life, of men, and of things in that region of country.

DICKENS' LITTLE FOLKS. No. I. Little Nell; No. II. Oliver, and the Jew Fagin; No. III. Little Paul; No. IV. Florence Dombey; No. V. Smike; No. VI. The Child Wife. New York: Redfield. 1855. New Haven: G. B. Bassett & Co.

This is a series of volumes designed for children, made up of selections from the writings of Charles Dickens.

HOARY HEAD AND M'DONNER. By JACOB ABBOTT. Very greatly improved. With numerous engravings. New York: Harper & Brothers. 1855. 12mo. pp. 402. New Haven: T. H. Pease.

This is the fourth volume in Jacob Abbott's "Young Christian Series." These volumes are written in Abbott's picturesque style; but of course they fail to recognize those features of the system of Grace, which Churchmen are taught to regard as of primary importance.

HARPERS' STORY BOOKS.—No. XII. The Studio; XIII. Ancient History; No. XIV. English History. The Harpers understand how to combine instruction with amusement, in a manner to fascinate children. Each Number of these Story Books contains 160 pages in quarto form, beautifully and profusely illustrated, and handsomely printed. Jacob Abbott is a popular writer, but in all Church matters he needs watching, of course.

DANA & Co., 381 Broadway, New York, send us the three following works, too late for more than a mere announcement in this Number. They shall receive attention hereafter.

Impressions of England. By the Rev. A. Cleveland Cox. 340 pages, 12mo. Price \$1.

Our Church Music. A Book for Pastors and People. By Richard Storrs Willis. 136 pages, 12mo. Price 50 cents.

The Nightingale. A Tale of the Russian War Forty Years Ago. Beautifully Illustrated. 96 pages, 18mo. Price 31 cents.

HARPERS' NEW MONTHLY MAGAZINE.—The January No. for 1856, which is already out, is a literary curiosity.

"REPORT ON THE DIET OF THE SICK; submitted to the American Medical Association, at the meeting in Philadelphia, May, 1855." By CHARLES HOOKER, M. D., Professor of Anatomy and Physiology in Yale College. Philadelphia and New Haven. 1855. 8vo. pp. 48.

The republication of this paper from the printed transactions of the Association will gratify the numerous friends of its author. Its subject is exceedingly important, and its views appear to us to be sensible and to be well fortified. The opinions of a thoroughly educated physician, of long and successful practice, are entitled to great confidence. Professor Hooker treats his theme under the following heads:

The Physiology of Nutrition.—General Principles and Common Errors of Diet—the Condition of the Nutritive Function in Diseases—General Principles for the Diet of the Sick—the two Objects of Food in Sickness—Rules for Diet in Particular Cases—the Diet in Dyspepsia, in Phthisis, in Typhus Fever, and of Nursing Women.

REV. J. H. INGRAHAM'S SERMON ON THE "HOLY EUCHARIST," preached in St. John's Church, Mobile, Ala.

We learn from the author of this Sermon, that being prevented from correcting the proof-sheets, some important typographical errors have crept in, making him to express sentiments directly the reverse of those which he holds and intended to express. Thus in the Note on page 9, the omission of the word "not," after the words "of course," makes the author to deny even the spiritual presence of Christ in the Holy Sacrament; which in fact was the very truth which he meant the Note to affirm. Mr. Ingraham has suppressed the entire edition of the Sermon, and he is as far as any one, we believe, from either holding or wishing to teach any doctrinal novelties whatsoever.

THE CHURCH CATECHISM MADE PLAIN. For the use of those who cannot read. Part 2d, on the Creed. By the Rev. PAUL TRAPIER, M. A., Minister of Calvary Church, Charleston, S. C. New York: G. P. E. S. S. Union. 1855. 18mo. pp. 84.

The Rev. Mr. Trapiér, who has had many years' experience in the religious instruction of servants, has prepared an excellent Manual, admirably adapted for use in all cases of oral instruction in the Church Catechism. It is one of a thousand proofs of the Christian care of our noble-hearted brethren at the South, for those whom the Providence of God has placed in their hands.

THE REV. H. H. REID'S SERMON, "The voice of days;" on occasion of celebrating Divine Worship for the last time in the old Church in Watertown, Ct. This Parish is evidently one of the fruits of the labors of that great and good man, the Rev. Dr. Samuel Johnson. It is now in a most prosperous condition; and the new Church, recently consecrated, is, we think, the finest rural wooden Church in the country.

The Sermon by the Rev. Mr. Reid is very well written, and is a valuable historical contribution.

ADDRESS TO THE GRADUATING CLASS OF THE UNITED STATES NAVAL ACADEMY.
By Commander Charles Henry Davis. Cambridge: Metcalf & Co. 1855.
8vo. pp. 32.

With those who are not acquainted with the condition of our Naval Academy, at Annapolis, this admirable Address will awaken feelings of National pride and confidence. It has the modesty and quiet bearing of true worth and the real hero. The course of study at the Academy is liberal and thorough, the discipline is strict, and the moral tone is sound and healthful. Under such instructions, young men can hardly fail to come out of the Institution, scholars and gentlemen, and well fitted to do honor to this branch of the public Service.

BRITISH PERIODICALS.—Leonard Scott & Co., New York, continue to republish the following British Periodicals, viz: 1. The London Quarterly, (Conservative;) 2. The Edinburgh Review, (Whig;) 3. The North British Review, (Free Church;) 4. The Westminster Review, (Radical;) 5. Blackwood's Edinburgh Magazine, (Tory.)

In the present critical state of European affairs, these publications possess great interest and value. No person can understand the great questions which occupy the attention of the old world without them. We have here all sides represented, and with great ability. We republish the list of prices.

For any one of the four Reviews, \$3 per annum; for any two of the four Reviews, \$5 do.; for any three of the four Reviews, \$7 do.; for all of the Reviews, \$8 do.; for Blackwood's Magazine, \$3 do.; for Blackwood and three Reviews, \$8 do.; for Blackwood and four Reviews, \$10 do.; for four copies of Magazine and Review, \$30 do. Postage on Blackwood, 24 cents a year. Average Postage on a Review, 14 cents a year.

LITTELL'S LIVING AGE.—Littell always fills his weekly with readable and valuable matter. It is a selection of the very best of the popular literature of the day, foreign and domestic.

CATALOGUE OF THE OFFICERS AND STUDENTS OF YALE COLLEGE, 1855-56.

There are connected with the College, 619 Students, of whom 146 are Professional Students, and 473 are undergraduates. Of the whole number, 66 are from the Southern States, one is from the Sandwich Islands, two are from New Grenada, one is from Germany, one is from Scotland, one from England, one from Bavaria. The four last are in the Theological Department. There are 63 Students in Philosophy and the Arts.

A STATEMENT of the Affairs of the Parish of Christ Church, Boston. 1855
8vo. pp. 18.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Allinson, G. B.	Potter, A.	Nov. 25, 1855,	St. Andrew's, Mantua, Pa.
Barclay, C. C.	Whitehouse,	Nov. 4, 1855,	Grace, Chicago, Ill.
Beers, H. W.	Lee, H. W.	Dec. 2, 1855,	St. John's, Keokuk, Iowa.
Bevan, G. F.	Whittingham,	—, —,	St. Paul's, Pr. Geo. Co., Md.
Canfield, C. H.	Eastburn,	Oct. 5, 1855,	Messiah, Boston, Mass.
Coleman, T. K.	Whittingham,	Sept. 30, 1855,	Calvary, Baltimore, Md.
Dewey, John S.	Williams,	Nov. 4, 1855,	Trinity, New Haven, Conn.
Dresser, D. W.	Whitehouse,	Oct. 7, 1855,	Chapel, Robins' Nest, Ill.
Judd, B. S.	Kemper,	Nov. 4, 1855,	Trinity, St. Anthony, Min.
Smyser, D. B.	Potter, A.	Nov. 25, 1855,	St. Andrew's, Mantua, Pa.

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Rev. Brown, J. H. H.	Potter, H.	Dec. 1, 1855,	Holy Communion, N. Y. City,
" Coe, J. B.	Williams,	Dec. 2, 1855,	St. James', Winsted, Conn.
" Coit, J. H. Jr.,	Whittingham,	Sept. 23, 1855,	St. Peter's, Baltimore, Md.
" DeKoven, Jas.	Kemper,	Sept. 23, 1855,	Chapel, Nashotah, Wis.
" Hoffman, C. F.	Doane,	Oct. 5, 1855,	Christ, New Brunswick, N. J.
" Hopkins, T. A.	Hopkins,	Nov. 14, 1855,	St. George's, St. Louis, Mo.
" Lundy, J. P.	Potter, A.	Oct. 28, 1855,	All Saints', Philadelphia, Pa.
" Ryall, Robert,	Whitehouse,	Oct. 17, 1855,	St. Paul's, Alton, Ill.
" Shaw, Henry,	Kemper,	Sept. 23, 1855,	Chapel, Nashotah, Wis.
" Shortt, Wm.	Potter, H.	Dec. 1, 1855,	Holy Communion, N. Y. City.
" Spencer, W. G.	Upfold,	Nov. 14, 1855,	St. Paul's, Jeffersonville, Ind.
" Wakefield, J. B.	Upfold,	Nov. 14, 1855,	St. Paul's, Jeffersonville, Ind.
" Warner, Geo.	Whittingham,	Sept. 23, 1855,	St. Peter's, Baltimore, Md.

CONSECRATIONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Annunciation,	Potter,	Sept. 30, 1855,	New York City, N. Y.
Christ,	Williams,	Nov. 15, 1855,	Watertown, Conn.
Christ,	Potter, H.	Oct. 4, 1855,	Herkimer, N. Y.
Grace,	Atkinson,	Oct. 25, 1855,	Woodville, N. C.
Holy Communion,	Davis,	Oct. 27, 1855,	Charleston, S. C.
St. John's,	Eastburn,	Nov. 13, 1855,	East Boston, Mass.
St. John's,	Scott,	Feb. 13, 1855,	Milwaukee, Oregon T.
St. Luke's,	Davis,	Aug. 26, 1855,	Newberry, S. C.
St. Mark's	Atkinson.	Oct. 28, 1855,	Halifax, N. C.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
St. Mary's,	McIlvaine,	Oct. 23, 1855,	Hillsborough, O.
St. Paul's,	Scott,	Apr. 22, 1855,	Salem, Oregon T.
St. Paul's,	Lee, H. W.	Nov. 14, 1855,	Bellevue, Iowa.
St. Peter's,	Potter, H.	Oct. 10, 1855,	Westchester, N. Y.
St. Thomas',	Williams,	Nov. 14, 1855,	Bethel, Conn.
Trinity,	DeLancey,	Nov. 24, 1855,	Syracuse, W. N. Y.

OBITUARY.

The Rev. WILLIAM M. JACKSON, Rector of St. Paul's Church, Norfolk, Va., died on Wednesday, October 4th, another victim of the prevailing epidemic, (Yellow Fever,) and another noble martyr to pastoral duty. He had devoted himself to visiting the sick and burying the dead from the commencement of the fever to the time he was taken sick, administering the comforts of religion wherever his services were wanted; and now he has gone to his reward.

The family of the deceased has for many years been identified with the ministry of the Church. His father, the late Rev. J. E. Jackson, was formerly Rector of Christ Church, Winchester. He and two other brothers, the Rev. Thomas Jackson, and the Rev. Wm. Jackson, were natives of England, and took Orders shortly after coming to this country; their praise is yet in the Church, and their names will not soon be forgotten.

The Rev. Wm. M. Jackson, the subject of this brief memoir, graduated, at an early age, at the Seminary near Alexandria, in the year 1831, and after his Ordination as Deacon, took charge of Wickliffe and Grace Churches in Clarke County. After resigning his first charge, though at times sadly broken down by bodily infirmity, we find him successively Chaplain at the University of Virginia, and Rector of the Churches at Middleburg and Upperville, Meade Parish, until the year —, when he succeeded the Rev. D. Caldwell, as Rector of St. Paul's Church, Norfolk. It was during his ministry at Norfolk, that Mr. Jackson entered upon that conspicuous career of usefulness which has just closed amid the tears and lamentations of the warm-hearted and devoted people who esteemed him so highly in love for his work's sake. Under his judicious teaching and systematic efforts, his congregation increased steadily in numbers and interest, and they have good cause to mourn over the loss of one whose heart ever throbbed with the warmest affection for the people of his love.

Chisholm and Jackson are sleeping in honored graves; they were faithful unto death, and now wear the crown of life. Let us thank God for their good examples, and strive to walk in their footsteps. "For," says Jeremy Taylor, "since good men while they are alive, have their conversation in heaven, when they are in heaven, it is also fit that they should in their good names live upon earth."

DIED, at Charleston, S. C., Sept. 26th, the Rev. EDWARD PHILLIPS, Rector of Christ Church, Shepleardboro', S. C. Mr. Phillips has been for near thirty years a Minister of the Church. He was Ordained Deacon at twenty-one, by Bishop BOWEN, and was immediately employed in a mission to the poor in Charleston, which, under his zealous ministry, resulted in the erection of St. Stephen's Chapel, and the gathering of a large congregation. From this position, having been ordained Priest, he removed to Camden, where he succeeded in building Grace Church. After several years of labor, declining health induced him to resign this charge, and he was employed as a Missionary of the Advancement Society, in the upper part of the State, where he founded Trinity Church, Abbeville, and laid the corner stone of St. Thaddens Church, Aiken. Having officiated for a while at St. Augustine, Florida, Mr. P. was called to the Rectorship of the Parish of St. Thomas and St. Dennis, Charleston. On resigning his charge in 1853, he became Rector of the Church of the Holy Apostles, Barnwell C. H., a Parish that he had founded himself while on a Missionary tour in 1850. Having served here for some months without any remuneration,

he finally accepted an invitation to the Rectorship of the new Church in Shephardboro', which was soon organized under the name of Christ's Church. In this last field Mr. Phillips labored with great earnestness, and succeeded in gathering a congregation, and establishing a Sunday School, in a portion of the city where many thought the attempt would be fruitless for years to come. While engaged in this enterprise, his health suddenly failed, and for nearly a year past he has been laid aside from his Master's work.

Mr. Phillips seems to have been peculiarly adapted to the work of a pioneer Missionary, six Churches, in various parts of the State, having been organized under his ministry.

Died, on the 31st of October, at Hillsboro', North Carolina, after a brief illness, the Rev. JAMES BOGARDUS DONNELLY, Rector of St. Matthew's Church in that town, aged about thirty years. Mr. Donnelly was a native of Catskill, N. Y., and a graduate of Yale College in the Class of 1843. He had passed the whole of his short ministerial life in the service of St. Matthew's Church, and by his earnest devotion to his profession, and his faithful and conscientious discharge of every parochial duty, had caused his friends to hope for him a career of extensive and growing usefulness. He was able as a Parish Minister, peculiarly a student—and a student of consummate method and unwearied diligence. Those who knew him best loved him most warmly; and by those who were admitted to his confidence and sympathies, he was most highly valued, and his loss will be long and deeply felt.

Died, in Jackson, Mississippi, on the 18th of October last, the Rev. A. D. CORBYN, Rector of St. Andrew's Church in that city, at the age of forty-five years. Mr. Corbyn was born in Woodstock, Conn., in the year 1810. He was graduated at Yale, in the Class of 1838, and admitted to Orders by Bishop Kemper. After a ministerial service of twelve years in Missouri, he removed to the Diocese of Mississippi, in 1852, to take charge of St. Paul's Church, Columbus, where he soon won the affection and esteem of his flock. From that post he was called two years since to the Rectorship of the College of St. Andrew, and subsequently to the charge of St. Andrew's Church in that place. This last trust he faithfully fulfilled to the very day of his death, on the 18th inst., which was occasioned by premature exposure and labor after a severe attack of Yellow Fever.

Died, on the 14th of November, at Decatur, Macon County, Ill., Rev. S. R. CHILD, aged thirty-two years.

The deceased was a native of Vermont. In 1844, he entered upon his duties at Jubilee College, preparatory to the entering of the Ministry—was Ordained Deacon in 1849—and was admitted to the Priesthood in 1851. For six years he preached at Warsaw, Ill., where his energy and patience were crowned with abundant success in erecting a Church edifice, in collecting a good congregation, and in winning souls to Christ. Though urgently pressed to remain and enjoy the fruits of his toil, he cheerfully relinquished his charge, and parted from those who were attached to him by many ties.

In October he removed with his family to the new and interesting field of missionary labor at Decatur. During the week following his arrival he was taken sick, from which he did not recover, and calmly breathed his last on the 14th of November. He leaves a wife and one child, a son, about six years old.

Died, on the 11th of September last, in Jacksonville, Florida, the Hon. THOMAS DOUGLAS, Judge of the Supreme Court of the State of Florida, and for the last ten years Warden of St. John's Parish.

CURRENT EVENTS.

Among the most important Current Events of the quarter, was the Annual Meeting of the Board of Missions, which met in St. Bartholomew's Church, in New York, on Wednesday morning, Oct. 17th, at 10 o'clock, the Bishop of Virginia presiding. The Bishops of Ohio, New Jersey, Delaware, Massachusetts, Maine, Iowa, and Rhode Island, the Assistant of Virginia and the Provisional of New York, were also present. The attendance of members of the Board was smaller than usual; but the Meeting itself was one of the most spirited and important ever held. It appears from the Report of the Domestic Committee, that the Committee now has on its list four Missionary Bishops, and 104 Priests and Deacons; 22 stations were now vacant; 49 new appointments had been made during the year, and there had been 18 resignations. The general prospect of the Mission work was everywhere cheering and encouraging in the highest degree. The total receipts for the year (including \$9,093.57 from legacies, \$3,642.79 from the Episcopal Missionary Association of the West, \$817.39 also contributed for that Association, and \$606.09 balance over last year) were \$42,718.69; a larger sum than had ever before been raised by the Domestic Committee. A full account of the failure of the attempted Mission to the Chinese in California was given, and the causes of that failure. Mr. Syle, the Bishop, and the Committee, all agree that the Mission ought to be abandoned at the close of the year, December 31. Oregon, the South West, the North West, and the other fields occupied by the Committee, were passed in review, special note being made of the work to be done among the foreigners in our midst. The special attention of the Board was called to the peculiar relations existing between the Board and the Episcopal Missionary Association for the West.

The Report of the Foreign Committee represents the African Mission as highly prosperous; in Greece the School is exerting marked influence; and in China peace is once more restored, and the future is more promising than ever; during the fifteen and a half months, ending with Oct. 4, \$71,480.27 had been received into the Foreign treasury.

The discussions before the Board were thoroughly in earnest; and in this respect they represented, we doubt not, the awakened spirit which has been enkindled in all parts of the Church. On Thursday morning, the special Committee on the Foreign Report, reported Resolutions which called forth perhaps the deepest feeling which the Church has ever exhibited. \$4,500 were pledged by members present, *personally*, to send into the foreign field three Missionaries now in waiting. Rev. Dr. Van Kleeck made the startling announcement, "that only one third of the Parishes have contributed at all, proves that the great difficulty is with the *Clergy*. They have not been able to reach the Clergy. If the *Clergy* would only do their duty, and if the Bishops would only bring their Clergy up to the mark, there would be a concentration of energy which would produce an overwhelming result."

The Annual Sermon was preached on Wednesday Evening, in Trinity Chapel, by the Rev. W. R. Nicholson, of Cincinnati, and was fully up to the occasion. The Annual Missionary Meeting for addresses, &c., was held in the Church of the Ascension, on Thursday Evening; and was addressed by the Rev. Mr. Cummings of Washington City, Bishop Lee of Iowa, Bishop Clark of Rhode Island, Bishop Mellvaine of Ohio, and Bishop Meade of Virginia. One thing was developed at this Missionary Meeting in New York; that the cause of Missions is to be carried forward, and that all that remains for honest and true hearted men, is to rally around this glorious work of Christ. The Rev. Dr. Hawks is reported to have said, (and he reached the root of the matter,) "that a loving heart was the remedy for all imperfections of organization. Without that, the most perfect organization would accomplish nothing; with it, any organization would suffice. He called on members to sink all party differences, to abandon all the miserable, petty contentions, which had so long kept brethren asunder; to lay

all such obstacles upon a common altar, that they may be consumed and disappear in the fire of love."

Rev. C. C. Hoffman, who has recently revisited this country, and has just returned to Africa, communicates the following facts:—Since 1836, thirty-six white persons, missionaries and others, have been sent out by the Board. Of these, fifteen are still engaged in the work, some have withdrawn, and others have died; yet the Church of God has advanced in that land, and a broad and solid foundation laid for the future prosperity of the Church and the glory of God. Seven stations are maintained among the colonists along three hundred miles of the coast, and five colored ministers are ordained. A stone Church has been erected at Cape Palmas, and another is being built at Monrovia; a brick one is occupied at St. Paul's, and others of less substantial materials are built or being built at other points. Much encouragement is found in the increasing religious interest of the congregations. An asylum for orphans was opened last spring at Cape Palmas, where will be raised up competent female teachers for the colored schools. The natives claim a large portion of the labors of the missionaries. Among the Grebo tribe are four hundred stations where mission-buildings, school-houses, and Churches have been erected, and around these are springing up Christian villages; at Cavalla a spacious stone Church is in progress; three thousand natives have gathered around it, and will hear the Gospel proclaimed in it; at Taboo, thirty miles east, a native minister is settled, who keeps school and preaches; and another native preacher itinerates in the surrounding country; three other native youths are studying for the ministry, and eight or ten are assisting as teachers in boarding schools; a monthly missionary meeting is held at one or other of the stations, where addresses are made and a collection is taken up; last year \$170 were collected, chiefly from native Christians, for the purpose of enlarging the kingdom of Christ.

GENERAL SUMMARY OF CHURCH STATISTICS.

The following table was made up for insertion by the Compilers of the Church Almanac for 1856, but was necessarily omitted. It is exceedingly imperfect, but probably as exact as anything of the kind yet published. It is worth preserving:

	1854.	1855.
Dioceases,	30	30
Bishops,	39	39
Priests and Deacons,	1,724	1,779
Whole number of Clergy,	1,763	1,809
Parishes,	1,748	1,821
Ordinations—Deacons,	78	81
Priests,	66	68
Total,	144	149
Candidates for Holy Orders,	213	236
Churches consecrated,	53	54
Baptisms—Infants,	18,162	18,812
Adults,	3,271	3,618
Not stated,	827	1,341
Total,	22,260	23,771
Confirmations,	8,798	10,584
Communicants,	102,749	107,560
Marriages,	6,484	6,777
Burials,	11,649	12,542
Sunday School Teachers,	9,734	9,735
Sunday School Scholars,	64,304	82,740
Contributions,	\$688,841 25	\$727,477 21

DIOCESE OF ILLINOIS.—The Annual Convention commenced its sessions at Alton, Oct 17th. After the usual devotions, and the delivery of the Bishop's Address, the Rev. G. P. Giddings offered the following Preamble and Resolutions, which were adopted, *nemine contradicente*.

Whereas, The Bishop of this Diocese, laboring, as we believe, under a false impression, as to the feelings and opinions of the Diocese towards himself, has expressed his purpose of resigning its jurisdiction ;

Therefore, this Convention, deeming it neither desirable nor possible to recapitulate fully the causes which may have contributed to the impressions of the Bishop, sets forth the following as the sense of the Diocese:—

That the Diocese entertains and hereby expresses a full assurance of its confidence and respect for its Bishop's personal and official character.

That the Convention approves of the plans projected for the Diocese, and expresses its confidence in their efficiency—including that of a Bishop's Church and Residence—and hereby renews the following opinion, expressed in 1853, viz:—

"That this Convention cordially approves of the outlines of a religious establishment, as set forth in the Bishop's Address, including a Bishop's Church and Residence, and regards it as peculiarly adaptive to the permanent interests of the Diocese and the Church at large." And in so doing, expresses its regrets that any unfavorable incidents should have hindered the progress or conducted in any way to its abandonment.

That, while the Diocese has at all times felt and expressed a strong desire to have the Bishop resident by his family in the Diocese—a sentiment in which the Bishop himself has always concurred—and while the Convention gratefully acknowledges the large and faithful services of the Bishop rendered hitherto, without any pecuniary return, it distinctly recognizes and declares its bounden duty to provide a salary and suitable residence.

Wherefore, This Convention renews the action of the Convention in 1854, in the matter of salary, and so modified as to embrace a provision for a residence in the City of Chicago, viz:—

"That the sum of \$2,000 annually be assessed upon the parishes of the Diocese, for the support of the Episcopate, and ——— dollars for a Residence, and that the Trustees of the Protestant Episcopal Church in the Diocese of Illinois shall assess, collect, and pay over the same."

That while the delay of the Bishop's removal into the Diocese has been, and still is, matter of deep regret, yet, as the Convention of 1853, did, by formal vote, sanction it for purposes believed to be connected with the growth and prosperity of the Church, it affords no just grounds for censure; and the Convention regrets that the formal expression of desire by the Convention of 1854 for his speedy removal into the Diocese, should have been understood as an expression of censure, or as, in any sense, impugning his motives, as we feel assured that nothing of the kind was intended.

That this Convention deploras the trials to which the Bishop and the Diocese have been subjected, and deeply regrets the unjust views to their mutual relations and feelings towards each other, which have been circulated by the secular and religious press, in articles tending to mislead the Church, to wound the feelings, and impair the usefulness of its Diocesan; in which the rights of the Diocese have been infringed, its family privacy violated, and its relations exposed to mistake and irreparable injury.

That this Convention do affectionately request the Bishop to withdraw his purpose of resignation, and assure him that he may safely rely upon the support and attachment of the Church in Illinois.

A paper signed by eleven Members, six Clergymen, and five Laymen, declining to vote, but disclaiming all censure of the Bishop in their past action, was offered and ordered on record. The paper concludes as follows:

"In conclusion, we add that if the Bishop, acting under the compromise passed without our votes, shall come and live among us, he shall find us ready and willing, as we have ever been, to sustain him in his godly works.

BISHOP WHITE PRAYER BOOK SOCIETY.—The twenty-second anniversary of this Society, was recently held in Philadelphia, the exercises of the occasion being conducted by the Bishop of Pennsylvania. From the annual report then presented, we learn the following facts in regard to the operations of the Society, during the past year:

The distribution of the Prayer Book has been—

Of the 18mo. edition,	2,269 copies.
“ 32mo. “	3,413 “
Total,	5,682

The receipts have been \$1,436.75.

The Report says: “Comparing the foregoing statements with the Reports of the last two years, it will be observed, that while the receipts for the last twelve months have been upwards of twenty per cent. more than for the same period in 1853-54, the distribution of books has fallen short of that period, full thirty per cent. This is the result of a determination of the Board to relieve the Society entirely from debt; in pursuance of which it has observed such a rigid economy in its appropriations as to bring the distribution thus far below that of 1853-54, and forty-five per cent. below that of 1852-53, which reached upwards of 1000 copies.”

It appears also that by this contraction of its work the Society is now out of debt, and the Board of Managers appeal earnestly to the Church to furnish them means to supply the constant calls upon them without again embarrassing themselves.

NASHOTAH MISSION.—There are now connected with Nashotah, four Presbyters, nineteen candidates, and twelve preparatory students, making thirty-one young men preparing for the holy ministry. No other students are permitted at Nashotah, except those preparing for the ministry. Both teachers and students are entirely dependent upon the alms-offering of the Church for their daily subsistence.

DIOCESE OF MICHIGAN.—The Bishop of Michigan has always been obliged to hold the rectorship of a parish, in order to receive any support—in other words, his Diocese has had no Episcopal Fund. In the year of his consecration (1836) an effort was made to raise such a fund, and subsequently, at various times, plans have been devised, but with little success—the sum total of all obtained being but little more than \$1,600. But at the last Annual Convention, a resolution was passed, authorizing the Bishop to appoint an agent to make a tour through the Diocese, to solicit subscriptions for this object. The Bishop designated the Rev. Horace Hills, Jr. of Detroit. He soon commenced the task, and in between six and seven weeks, obtained more than (\$20,000) *twenty thousand dollars!* And this was accomplished entirely by personal application in the Diocese, and without visiting more than two thirds of its parishes—and several in the omitted third, ranking first in point of numbers and ability.

DIOCESE OF VERMONT.—At the late Convention, held at Windsor, Sept. 19th, the Rt. Rev. Bishop Hopkins, in his Address, gave a highly encouraging account of the prospects of the new Diocesan Educational Institution, to be called the VERMONT EPISCOPAL INSTITUTE. Ten thousand dollars has been bequeathed by one individual, for the support of a Theological Professor, and between 8 and 9,000 dollars are already subscribed in the Diocese. A liberal charter has been obtained, placing the Institution perpetually under Episcopal and Diocesan control. Congregationalism in Vermont, as in all New England, seems to be gradually dying out, and giving place to an endless succession of *isms*; and, under God, the Church alone can save the people from inevitable infidelity.

THE ROMISH CONFSSIONAL IN COURTS OF JUSTICE.—Two decisions have just been made in our Courts, of a directly opposite character, as to the sacredness of disclosures made by culprits to their priestly Confessors. One of these occurred at Richmond, Va. under Judge Meredith; the other at New Haven, Ct., under Judge Waldo. We find the two cases thus reported:

Judge Meredith referred to two cases tried in England, in which declarations made by Roman Catholics to Protestant ministers were held to be inadmissible, though the clergymen, not regarding the confession as sacramental, were willing to disclose all that was communicated to them. The confessions were regarded as much in a penitential spirit, in the hope of forgiveness for the sins disclosed, and hence sacred, though in the estimation of the clergymen, by no means sacramental. He said he regarded any infringement upon the tenets of any religious denomination as a violation of the fundamental law, which guarantees perfect freedom to all classes in the exercise of their religious duties. To encroach upon the confessional, which was well understood to be regarded as a fundamental tenet in the Roman Catholic Church, would be to ignore the Bill of Rights, so far as it is applicable to that Church. In view of these circumstances, as well as a series of other considerations connected with this subject, he felt no hesitation in ruling that a Priest enjoys a privilege of exemption from revealing what is communicated to him in the confessional.

Judge Waldo, after argument, in which a recent Virginia case was cited to sustain the objection to the question, took the case into consideration, and decided that confessions to a priest were not by the law of Connecticut, privileged, and that the priest might be compelled to disclose them on the witness stand. He also decided that the confession sought for in this particular case, had no relevancy, and was therefore unimportant; but he said, if he conceived it would have the least bearing on the case, he should compel the priest to disclose it.

There may be no question as to the *legal rights* to compel such a disclosure of important facts bearing upon a case pending in a Court of Justice. But we doubt strongly the *moral right* to compel such a disclosure. We know of Clergymen of our own Church, who have refused to make such disclosures, and who would sooner suffer the penalty of the Law than do it.

THREATENED RUPTURE BETWEEN GREAT BRITAIN AND THE UNITED STATES.—A large reinforcement of the British squadron in our waters, and an impudent swaggering Editorial in the *London Times* of Oct. 25, have thrown John Bull into a high fever, and the British public into a great excitement. The perfect coolness with which Uncle Sam looked at the whole matter seems to have mortified our transatlantic cousins excessively. What the *real meaning* of this new demonstration in our waters was, is, of course, but conjecture. Perhaps it was to sustain Mr. Crampton in his foreign enlistments, from which he has already backed out ungracefully. Perhaps it was to maintain British influence in Central America now that the Bulwer-Clayton treaty is exploded. If Great Britain wishes to pick a quarrel with the United States, she will not stick at pretexts. But the sober good sense of neither nation will allow such a catastrophe to happen just yet.

SAFE RETURN OF DR. KANE AND PARTY FROM THE ARCTIC REGIONS.—Dr. Kane, who left New York May 31, 1853, in search of Sir John Franklin, having been absent nearly two years, at last Congress appropriated one hundred and fifty thousand dollars for the fitting out of a squadron to proceed to his relief. Two vessels, the bark Relief and the steamer Arctic, the former under the command of Lieut. Hartstein, and the latter commanded by Lieut. Simms, with officers and crews, the best that the service could afford, formed the Relief expedition. Dr. Kane was found at Lively on the 10th of September last on his way home. He had reached as high a latitude as 82° 30', and has made many interesting geographical discoveries which will soon be given to the public. An *open polar*

sea, with a comparatively mild temperature, is one of the wonders announced; and new capes, new headlands, new channels and seas, and perhaps a new continent, are claimed as the fruits of American enterprise. The Relief expedition found Barrow Strait too closely packed with ice to reach Beachy Island, where they would have erected a monument over the remains of the unfortunate Sir John Franklin.

SOUTH AMERICA.—In a recent Number of the Review we attempted to show the practicability and importance of Church Missions in South America. We have another proof in point. The Officers of the American Bible Society have recently issued the following Circular:

BIBLE HOUSE, New York, Nov. 5th, 1855.

DEAR SIR:—Our faithful Agent in New Grenada, South America, Rev. Ramon Montsalvatge, has returned for a few days to New York for fresh instructions from the Bible Society, on account of an unlooked for and encouraging state of things in that country. He furthermore desires, while here, to lay before Evangelical Christians of different names, as far as he can, some interesting facts showing the readiness there found for introducing a pure preached Gospel, with its houses of worship. He has letters and documents from English, Prussian, and American public officers, resident there, as well as from the Governor of Carthagena, and other natives of the country, all inviting us to come and preach freely our Protestant sentiments among them. Will you, sir, be so good as to meet a few others at the Bible House, on Wednesday next, at 4½ P. M., to hear these documents read, and to give your counsel as to what ought to be done in regard to this latter topic, being one which the Bible Society, as such, cannot take up? We think you can hardly fail of being interested in the movements of Divine Providence in that hitherto Papal country now seeking for a purer light. Yours very respectfully,

J. C. BRIGHAM,
JOSEPH HOLDICH,
JAS. H. M'NEILL,
Cor. Secy's A. B. S.

GERMAN INFIDELITY IN THE UNITED STATES.—An American writer uses the following language: "To understand the subject, we must look at the actual state of things in the struggles for Liberty in Europe in 1848 and 1849, when France became a republic, and all Germany, as well as Italy and other countries, was agitated to its centre. As republicans, the American people sympathized with all who would throw off the yoke of oppression; but when it appeared, as it soon did, that many of the leaders in that struggle were Socialists, Communists, Agrarians, and Infidels, ready perhaps to reenact the bloody scenes of the French Revolution; that the watchwords, "Liberty, Fraternity, Equality," meant liberty to sin and to violate every wholesome law of God and man, to use every one's property and person as unbridled licentiousness would require—we paused and ceased to wonder that intelligent Christians of continental Europe hesitated and stood back from the contest.

"Many of those who, in 1848, were loudest in their clamor for 'Liberty, Fraternity, Equality,' are now inhabitants of the United States, and they find just as much here which they wish to revolutionize, as they did at home. Instead of rejoicing in our political and religious freedom to worship God according to the dictates of our own conscience, they make the public outcry in wide-spread infidel periodicals, 'Americans are to some extent politically, free; but they are not so in religion; they are a priest-ridden, enslaved people; full freedom remains yet to be won! We will win that freedom, the freedom which was sought by Thomas Paine, not only from British rule, but from priestcraft and superstition,' both Papal and Protestant; and the birth day of this vagabond drunkard, this outcast from civilized society, is celebrated at Cincinnati, at St. Louis, at Milwaukee, by torch processions, infidel speeches, feasting and dancing. These Infidels avowedly regret the smattering of religion found even

in the Deism of Tom Paine—they call for *Pantheism and Atheism*. A leading German Infidel paper declares, 'It is indispensably necessary to throw off not only Christianity, but the so-called Deism, as an unworthy fetter, as a restraint no longer to be endured.'

"Seven German Infidel papers in this country, some of them with a weekly circulation of four thousand, advocate this Pantheism or Atheism. Their main object is, not politics, but to assail the Bible and all forms of religion. One of the oldest of them goes so far as to recommend *the abolition of religious liberty*, declaring that where liberty produces mischief, as it does in this country in the hands of the priesthood, it must be done away."

A German paper in St. Louis says:

"No individual can live as a human being; in no family can true happiness flourish; the whole human race is hastening on ways of error, so long as the (*scheusslichsten Pöpanze*) most abominable hobgoblins—*God, future existence, eternal retribution*, are permitted to maintain their ghostly existence. It is, therefore, the great task of every genuine revolutionist to put forth his best powers for the destruction of this flagitious non-trio, viz: the hobgoblins of a God, future existence, and future rewards and punishments.

"Self-preservation is the first and most prominent instinct of every living creature, as well as of man. So soon as our relations assume the form stated above, (namely, so soon as want of employment and high prices of provisions ensue,) then this instinct of self-preservation makes its right effective, and the very natural impulse (*Drang*) is awakened to *fall to*, seize hold and take, whatever is needful to life, especially bread and meat. Laws, customs, morality, religion, and whatever these straight jackets of social life may be called, have indeed considerably circumscribed this instinct of self-preservation, especially when it assumes the form of seizing hold of what others claim."

There are, in this country, Infidel Schools, and Infidel Clubs, which patronize Infidel publications and spread systematically Infidel sentiments. In the Western States especially, these efforts are abundant.

THE GERMAN PRESS IN AMERICA.—The Quincy Tribune gives a list of the German papers and periodicals which are published in the United States and Canada. The number given is 121, yet the list is by no means a complete one, and there may be twenty or thirty more. On an examination of the list, we find that there are 9 in Illinois, 3 in Iowa, 10 in Wisconsin, 9 in Missouri, 3 in Kentucky, 4 in Indiana, 1 in Michigan, 17 in Ohio, 18 in New York, 1 in New Jersey, 83 in Pennsylvania, 3 in Maryland, 1 in Virginia, 1 in South Carolina, 2 in Louisiana, 3 in Texas, 1 in the District of Columbia, 1 in California, and 5 in Canada West. The New England States have none.

NOTE.—We have matter prepared with much care and labor for at least forty pages of Foreign Intelligence, which we are compelled to lay over.

CHURCH REVIEW, VOLUME IX.

WITH the next (April) Number commences the Ninth Volume of the CHURCH REVIEW and ECCLESIASTICAL REGISTER. We wish at this time once more to appeal to the friends of the work in all parts of the country, and to ask of them their active co-operation. Our past experience, and all the resources which we can command, are pledged to make the Review hereafter more worthy of the confidence and support of the Church. In addition to the corps of Contributors named at the close of the Seventh Volume, we are happy to say that the Rev. C. S. HENRY, D. D., under whom the *New York Review* attained its high celebrity, and the Rev. F. W. SHELTON, long a favorite contributor to the *Knickerbocker*, are now on our list. Greater care will be taken in the admission of Articles, and a somewhat larger scope in the selection of subjects for discussion; but the general tone of the Review will remain unchanged. As announced in our original PROSPECTUS, eight years ago, "a substantial and practical Unity among Churchmen on the basis of our common Standards of Faith, Discipline, and Worship," will still be a paramount object in view, in conducting the work. We are determined to make THE CHURCH REVIEW a *Sine-Qua-Non* to the living, working, loyal Clergy of the Church, and a source of instruction to the more intelligent and thoughtful of her Laity.

We need to double our present subscription list. Large parts of the country we cannot reach through our Agents, and where, to make the Review known, we must depend on the kindness of our friends. Will they not, by a little exertion, send us, each, one or more new subscribers? The present, at the commencement of a new Volume, is a convenient time to subscribe.

To show the estimation in which the Review is held by competent and impartial judges, we select the following, from a mass of similar testimony.

From the *London "Literary Churchman,"* of Nov. 17, 1855:

"This is decidedly the best Church periodical in the United States,—the best, not only on account of its sound Church principles, but on the score also of literary ability. It is a quarterly; and although published in what may be regarded as a country town, it has yet a wide circulation, and a powerful influ-

ence. The current Number is one of peculiar interest from its being devoted in great part to the discussion of subjects of the day."

From the *London Clerical Journal*:

"*The Church Review and Ecclesiastical Register* is an advocate of the principles of the Anglican Church among our American brethren. Its contents are varied in subject and lofty in tone, and could hardly fail to satisfy the most orthodox among us that the Church is making way among our secular brethren in the States. * * * As a skillful and gentlemanly advocate of the necessity for an American Church, we heartily welcome the *Church Review* on this side the Atlantic. Its interest in our proceedings is evidenced by the large amount of space it devotes to intelligence of the progress of the Established Church in England."

From the *London Colonial Church Chronicle*:

"Any one who desires to become acquainted with the tone of thought and feeling which prevails among the leading members of that Church, cannot do better than have recourse to the pages of the *Church Review*. It is characterized by general ability and earnestness, uniform orthodoxy, and occasional eloquence."

The following are from the secular Press of the United States:

Prentiss' Louisville Journal, says: "Its editor and contributors are Churchmen indeed, and its articles present faithfully the principles and progress of the Episcopal Church in this country and throughout the world. But the Review is likewise a literary journal, and in that department occupies the very front rank among the periodicals of the country. Its criticisms are free, bold, impartial, and discriminating. Entirely exempt from the control of the great publishing houses, it is conducted with the unrelaxing determination to employ all the influence which a quarterly can exercise in the effort to elevate and to purify the literature of our time. The writers for this Review are not confined to the clergy, but comprise some distinguished names in other departments of life. The Quarterly issues of the North American Review are usually greeted with a sufficient amount of laudation. But we will venture to say that there has not been for years in that journal an article equal in spirit, point, vigor, and literary excellence to the vindication of our countryman, Hildreth, in the last number of the *Church Review*."

The Mobile Daily Advertiser, says:

"This excellent quarterly is not only almost indispensable to both clergymen and laymen of the religious communion, whose distinctive doctrines it maintains, but is full of interest to the general reader; many of its articles being written by some of the most learned and talented men in the country."

The New Haven Journal and Courier, says:

"We are pleased to learn that the Review was never in so prosperous a condition as at this time. This is probably owing as much to the independent

stand the editor has taken—neither swerving to the right or left to suit either party in the Church, whether *high* or *low*, but striving to maintain 'unity among Churchmen, on the basis of our common standards of Faith, Discipline and Worship,'—as from any other cause. * * * These histories (of the old Colonial Churches in Virginia) are generally interesting, and the present one—the old Church at Jamestown—is peculiarly so. That portion of the Review under the head of "Ecclesiastical Register," is very valuable, and is considered by some the most interesting feature of the Review.

"The book notices, too, may be pronounced very valuable, and the ability displayed is seldom equaled in any similar publication. Every book reviewed evidently receives a careful examination, and the opinion formed is expressed boldly and fearlessly. This is as it should be, and we commend the example to others."

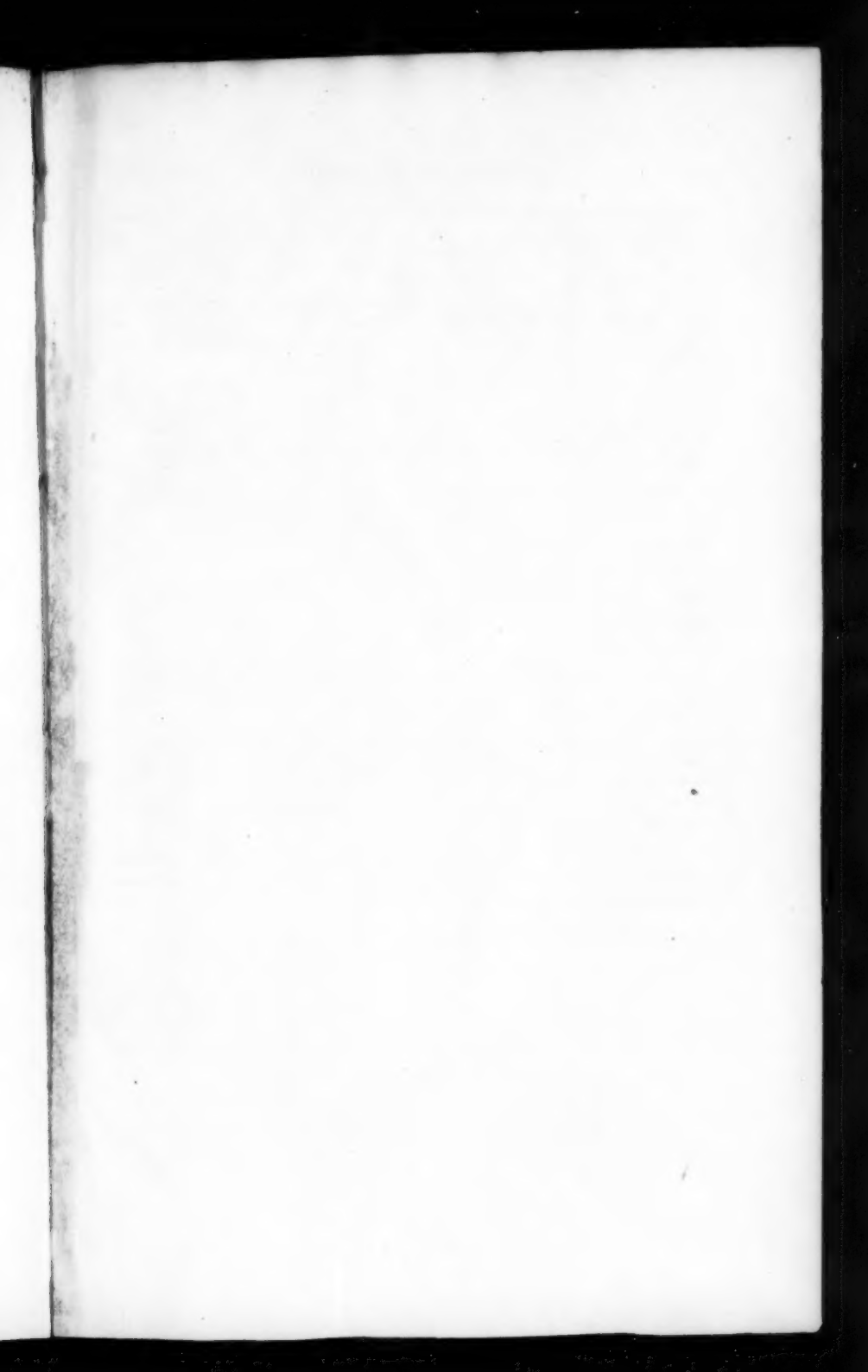
A learned dignitary of the English Church, writes under date of May 27, 1854, "The Church Review, in point of talent, stands second to none in either hemisphere."

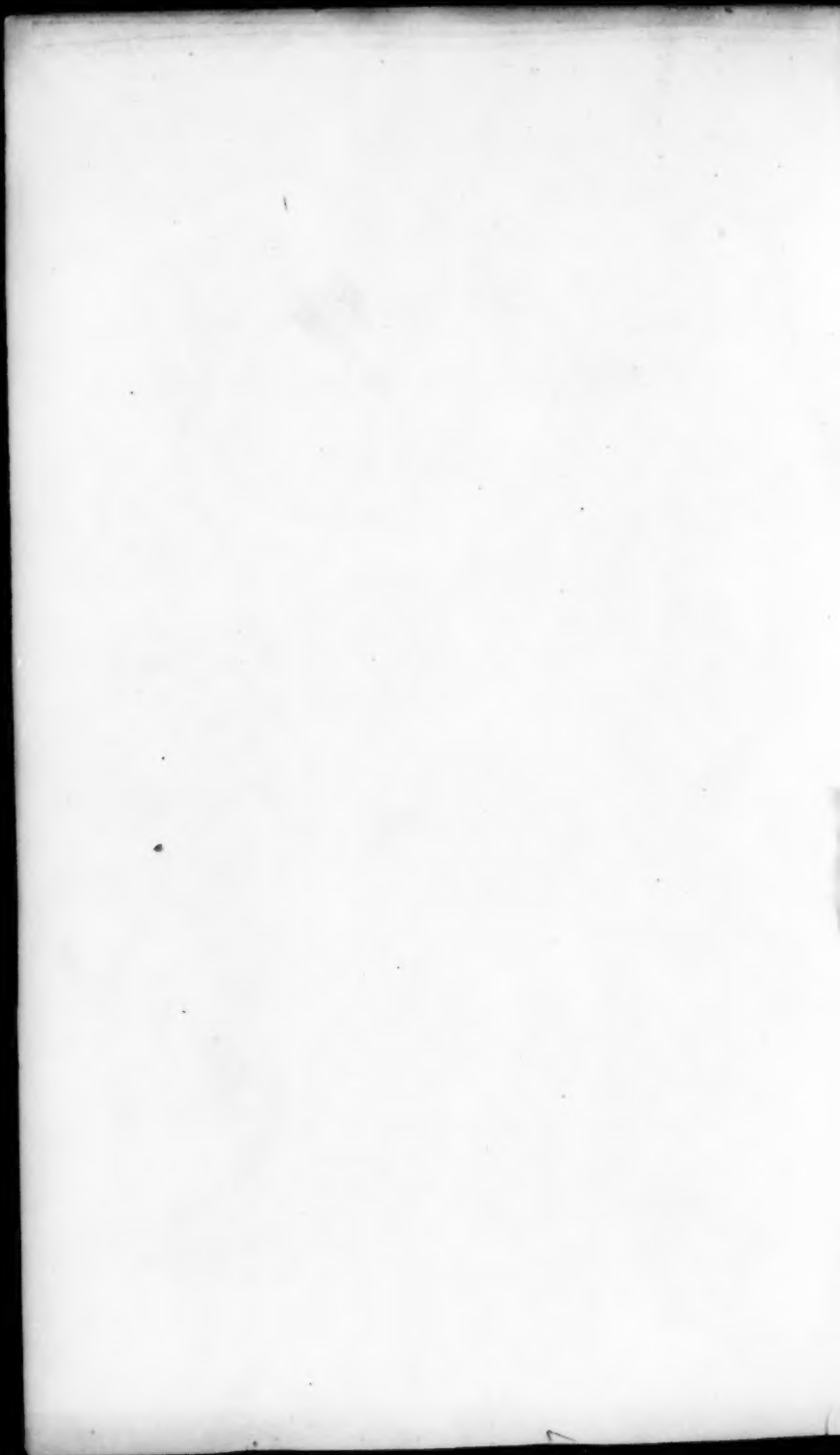
The late Hon. JOHN C. SPENCER, of New York, formerly Secretary of War, and also of the Treasury, presented to one of our Agents the following over his own name, with full permission to use it at discretion :

"I have taken the Church Review and Ecclesiastical Register from its commencement, and have derived much valuable information and great satisfaction from its perusal. Its articles are always able and learned, being supplied by the very best talent in the Episcopal Church. It maintains no extreme views in any of the great questions that agitate the Church. For myself, I am certain that my Faith has been strengthened, my views enlarged, and my perceptions of Christian Truth invigorated by its articles; and there is no periodical of the day which I would not readily dispense with, rather than the Church Review."

A large number of the Rt. Rev. the Bishops of the Church, have been pleased to express their approbation of the Review; and, of these, eleven have been contributors to its pages.

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